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GUEST EDITORIAL BY THE LATE DR. BYANG KATO

NAIROBI ASSEMBLY LEAVES ITS MARKS IN AFRICA

The first mark the WCC Assembly leaves behind in Africa is the optimistic view of man. From the play "Muntu", which does not see Christianity or any other movement so far as the solution to the African problem, to the highly idealistic professional papers with little or no theological content, the key emphasis was man himself solving his problems of hunger, pollution, war, oppression and so on. Although the problem of sin did come in for mention towards the end of the Assembly, very little room was allowed for discussion on it, let alone God's provision for sin. A participant said to me. "I have wondered whether I was in a United Nations or a meeting of church people." Another African participant remarked, "I am totally confused."

The Assembly left a further mark of demoralising any spiritually concerned Christian. Very little spiritual emphasis was noted. Some Bible study groups did have a good time. Where such was the case, the credit was due to the evangelicals present there. I attended a session on "Spirituality" and found people searching for union with nature and other aspects of the universe. Not a single reference was made to the Scriptures during the time I was in this group, although some evangelicals called the attention of the leadership to this neglect. The legacy the Assembly left in Africa was a de-emphasised spiritual impact on our churches.

Over 300 million people in Africa are without Christ. The Assembly left Africa with the impression that concern for the salvation of these many people was not a priority. What should concern us is the 30 million blacks being discriminated against by white racism in Africa. The challenge of evangelism was thus successfully shelved, while the emphasis on dialogue with a view to establishing a happy world community free of religious tensions prevailed in the Assembly debate. However, evangelical voices won the day when the syncretistic document on dialogue was rejected and a more evangelical modification produced.

A further mark left behind in Africa is the ecumenical ship. The Assembly showed that they could accommodate divergent views, submerge obvious divisions and yet appear to be united.

Finally, I feel that the Assembly left behind a greater acceptance of marxist presuppositions. Hardly any open condemnation of the Soviet Union was allowed to pass. South Africa was rightly condemned for its part in Angola, but Cuban forces and Soviet support for the young war-torn republic were condoned.

CONTENTS

Byang H. Kato - A personal Tribute.....	p.2
Growth of TEE in Africa.....	p.3
Continuing Progress on Programmed Books in Africa.....	p.3
WEF Staff Tour in Africa and Asia.....	p.3
AEAM Theological Commission Sponsors Conference of Theological Schools.....	p.4
A Call for Clarification of Moratorium.....	p.5
Belgian Bible Institute Moves to New Campus.....	p.5
Theological Reflection on the WCC Assembly.....	p.6-8
Black Theology and African Theology.....	p.9-16

The final form of the Assembly documents were by and large less radical than the discussions. Some were even evangelical. But how many participants will go by the documents? The Assembly left Africa spiritually weaker and more materially motivated than we were before this event. We must wait and see the direction the ecumenical movement takes.

BYANG H. KATO - A PERSONAL TRIBUTE by Bruce J. Nicholls

A week after I returned to New Delhi from Nairobi I received a cable that Byang Kato had been drowned at Mombasa. In sorrow and bewilderment, I with many others could not help asking why our Heavenly Father had permitted such a tragedy, as it seemed that this was the hour when Africa needed him most. He was undoubtedly the most outstanding evangelical theological leader in Africa today.

Byang was a skilled Biblical exegete, theologian and apologist, trained in his native Nigeria, at the London Bible College (London University BD), and at Dallas Seminary, USA (STM, Th.D). An adapted version of his theses has just been published in Africa under the title "Theological Pitfalls in Africa". He has contributed to many international journals and magazines, and had two other books in the making. Byang was a twentieth century prophet, somewhat in the school of an earlier African, Tertullian, for while he identified with black Africa in its cry for liberation against unjust oppression, he was fearless in his denunciation of all liberal theology and philosophy that deviated from the authority of the Bible as the Word of God.

We were together for the WCC Assembly at Nairobi. I grew to respect the clarity of his understanding of the issues being debated. Within the limitations of his status as an observer, he entered fearlessly into the debate, speaking in the sectional meetings, participating with other evangelicals in an encounter with the WCC Secretariat, responding to press and radio interviews, and defending his evangelical conviction in TARGET, the daily Assembly newspaper.

Byang was also a preacher and a pastor. During the month I was with him at Nairobi, he preached each Sunday, addressed a Bible College graduation, preached at a University carol service, and spoke several times on the Kenya national radio. Prior to his graduate studies, he had been the General Secretary of the Evangelical Churches of West Africa (related to the Sudan Interior Mission) and Professor at Igbaja Seminary.

Above all, Byang was the enthusiastic and dedicated leader of the Association of Evangelicals of Africa and Madagascar (AEAM), the umbrella organisation for some 25 national Evangelical Fellowships across Africa. In 1972 he became the first African Executive Secretary of AEAM, and also of its Theological Commission. He travelled widely in Africa and also in Europe and North America on behalf of AEAM and the francophone graduate seminary to be opened in 1977 in Bangui, Central African Republic. I will remember Byang's able chairmanship of the AEAM theological consultation of college and seminary representatives held in Nairobi before the WCC Assembly, where a number of important decisions were made, including the establishing of an accrediting association for theological schools, two new graduate-level seminaries, a theological journal, and an all-Africa Evangelical Theological Society. At the international level, Byang was a strong supporter of TAP, now the Theological Commission of the World Evangelical Fellowship and was elected Chairman of the Commission at its meeting in London last September. He contributed to the plenary and theological study groups at the Lausanne Congress on World Evangelisation and served as a member of its Continuation Committee.

Byang's tragic death on 19th December took place during a four-day family holiday at the seaside prior to Christmas and a two-month tour of Europe and North America, beginning with the Youth Congress at Lausanne. It was a very great joy to stay in the Kato home during my visit to Nairobi, sharing in the laughter and quick wit of Byang and his wife Jummai who, as well as caring for guests, was preparing to take a secretarial examination. Their daughter and two sons came home from boarding school at the end of my stay: a beautiful Christ-centred family. In Byang I found a brother in the Lord with whom fellowship was as deep as any two brothers' could be.

Now the Lord has taken him in his 39th year to Himself. In the Resurrection the mystery of death will be revealed, and as we are all transformed into the image of Christ, so our knowledge of Byang will be richer and more perfect than any this mortal life can offer. We face tomorrow in this hope. Let us pray for Byang's sorrowing family and for the future leadership of AEAM.

Byang claimed two favourite Bible verses:

Phil. 4.13 "I can do all things through Him who strengthens me"

John 3.30 "He must increase, but I must decrease".



GROWTH OF TEE IN AFRICA

Facts recently released by CAMEO (the Committee for Assisting Missionary Education Overseas) following an African tour by TEE specialist Fred Holland, show that over 300 TEE centres are operating in the continent - over half of them in Kenya, with others in South Africa, Zambia, Rhodesia and Liberia.

CONTINUING PROGRESS ON PROGRAMMED BOOKS IN AFRICA

Evangel Press of Kisumu, Kenya, have now published six programmed instruction books under the auspices of the AEAM. Three more are in process of publication and others are being written. In Africa more than 20,000 students now study the Bible through extension classes and requests to translate the self-study books are increasing. Although the books are written for Africa, churches in other parts of the world are asking to use them. Permission is usually given if the books are carefully adapted to the culture involved. Permission has been granted for translation into 55 languages to date, including a translation into Pidgin English for Eskimos in Alaska!

WEF STAFF TOUR IN AFRICA AND ASIA

General Secretary, Waldron Scott, is consulting with evangelical leaders in the Phillipines, India, Pakistan and the Middle East during January 1976. He is giving the Bible studies at the Evangelical Fellowship of India Silver Jubilee Conference at Hyderabad in South India.

Theological Co-ordinator, Bruce Nicholls, visited Kenya during November and December 1975, lecturing at the Scott Theological College and the Kenya Highlands Bible College, participating in the AEAM theological conference and attending the WCC Assembly as an observer. During April 1976 he will be undertaking a lecture tour of theological schools in the Philippines, Taiwan, Hong Kong and Thailand on behalf of the Asia Theological Association.

Theological Administrator, John Langlois, will be visiting Kenya in January 1976.

AEAM THEOLOGICAL COMMISSION SPONSORS CONFERENCE OF THEOLOGICAL SCHOOLS

Under the chairmanship of the late Dr. Byang Kato, 24 participants and 8 observers representing 14 theological schools in Africa met in Nairobi 21 - 26 November, 1975, to review the work of the Theological Commission and to develop new patterns of co-operation in theological education for both anglophone and francophone Africa. Papers were read and discussed and the conference divided into many working groups. Papers included, "Missions and Moratorium" by Dr. Norvald Yri (Ethiopia), "Accreditation - Meaning and Objectives" by Principal R. Gehman (Kenya), "Accreditation - A World Report" by Bruce J. Nicholls (India), "Financing of AEAM Theological Commissions and Colleges" by Samuel Simbandumwe (Kenya), and "Social Ethics and Evangelical Theology" by the Rev. Gottfried Osei-Mensah (member of Theological Commission).

Each school represented reported on developments in curriculum and standards for their degrees and diplomas. Dr. John Robinson reported on the plans for the Billy Graham Centre for Evangelism at Wheaton College, U.S.A.

In anticipation of the WCC Assembly debate on moratorium, the conference called for theological clarification of moratorium (see P.5 for text of the Call). The statement received a mixed response in the local and ecumenical press.

The conference made important recommendations in four areas:

1. Graduate-level Theological Education. It was decided to open the francophone Bangui Evangelical School of Theology in October, 1977, with Dr. Paul White continuing as Project Director. It was recommended that two anglophone graduate-level schools be opened - one for West Africa (Ibadan and Jos were mentioned as possible locations) and one for East Central Africa, probably at Nairobi. The former is projected for October 1978, and the latter to begin on a limited scale as a research centre. Entrance standards for these two schools will be a first degree in theology (BTh) or a non-theological first degree.
2. Accreditation. It was agreed to appoint an Accrediting Council to develop an accrediting association for the following levels of theological training: Certificate of Bible Studies (CBS), Certificate of Theology (CTh), Diploma of Theology (Dip Th), Bachelor of Theology (BTh) and Master of Theology (MTh). All courses will be for a minimum of three years except MTh, which will be two years for BTh graduates. Extensive training in practical work will be expected at all levels. The scheme closely parallels the one being developed by the Asia Theological Association. It was suggested that when the Accrediting Council is functioning the possibility be investigated of becoming part of the proposed WEF Theological Commission's Accrediting Council.
3. Evangelical Theological Society of Africa. An ETSA is to be created under the aegis of the AEAM Theological Commission. Membership will be open to teachers in theological schools, key pastors, theologically informed lay people, and teachers of divinity and religious education in secondary schools. Its purpose will be to articulate an evangelical understanding of the Faith at the local level and to produce the much needed evangelistic and theological literature for Africa. It was also proposed to publish two theological monographs a year, leading eventually to the publishing of a theological journal.
4. Theological Education by Extension. The growing use of TEE in Africa was briefly reviewed. In response to the proposal to use TEE materials in the Bangui School, it was urged that suitable materials be produced at a graduate level. A request is to be made to TAFTEE in India for permission to adapt their graduate courses for use in Africa.

Four new members were nominated for the AEAM Theological Commission, expanding its membership to 15. Co-ordinators and members of several new committees and councils were named.

A CALL FOR CLARIFICATION OF MORATORIUM

The Theological Commission of the Association of Evangelicals of Africa and Madagascar (AEAM) meeting 21st-25th November 1975 in Nairobi ask for theological clarification of the current call for moratorium referring to a temporary or permanent withdrawal from the churches in Africa of overseas personnel and finance.

WE EXPRESS our concern that any valid interpretation of moratorium must be based on clear Biblical principles of mission. We regret the steady erosion worldwide of Biblical faith and a subtle shift from the scriptural view of evangelism and mission to secularisation as the goal of mission.

WE ASK: Do the advocates of moratorium imply that salvation is found in any religion and social structure and that no person is eternally lost? What is the relationship of moratorium and self-reliance to the work of the Holy Spirit bringing our churches to maturity in Christ and to the full exercising of the gifts of the Spirit? How can we justify withdrawing one part of the Body of Christ temporarily or permanently from evangelistic partnership in Africa when more than half of the population of this continent have little or no knowledge of Christ?

As a Commission convinced of the urgency of relating our faith to the life and witness of the churches in Africa, we call for a renewal of confidence in the authority of Scripture and in a Biblical view of salvation for mankind and the consequent renewal of society through service and working for social and political justice through non-violent action.

WE AFFIRM the universality of the Gospel and the Church, transcending all races, cultures and human divisions. In obedience to Jesus Christ's commission to his followers to disciple all nations, we affirm that world evangelisation and the call for social justice requires the whole church to take the whole Gospel to the whole world. We call for a new level of costly partnership between churches and mission agencies to reach the three billion of mankind who are living without a sufficient knowledge of Jesus Christ and salvation in Him.

WE AFFIRM the declaration of the Lausanne Covenant recognising the need for some churches to reduce reliance on foreign missionaries and money, which may be necessary to facilitate the national church's growth in self-reliance and to release resources for unevangelised areas.

WE RECOGNISE the validity of this call for the redeployment of resources where there has been an inhibiting reliance on western models of theological training in order that fresh initiatives may be taken in making theological education available to the whole church. This may include extension education, the preparation of relevant literature and the mobilising of the whole church for continuous evangelism and mission.

Nairobi, 25th November 1975

BELGIAN BIBLE INSTITUTE MOVES TO NEW CAMPUS

After a three-year search, Saturday October 4th marked the dedication of the Belgian Bible Institute's newly purchased ten-acre campus. The new property is situated at Heverlee in the geographical centre of Belgium on the boundary between its two language areas. With buildings measuring 235,000 square feet of floor space it replaces BBI's former premises in downtown Brussels, which had become increasingly cramped with the growth of the student body in recent years. 25 students enrolled in 1969, this year there are 127. BBI graduates serve as pastors in Belgium, Holland, and France and as missionaries in many countries. Since June 1975, 550 students have studied at BBI: of these 326 have entered full-time service or married Christian workers; 138 have become pastors and 61 have gone into overseas mission work. 167 have entered work in Belgium and 95 in other European countries.

THEOLOGICAL REFLECTIONS ON THE WCC ASSEMBLY - BY AN OBSERVER

In the Guest Editorial, Dr. Byang Kato has commented on the likely influence of the Nairobi Assembly on Christian theology in Africa; in this article I wish to make a few theological observations on the Assembly as a whole. The sheer volume of printed material, both preparatory to and during the Assembly, the attempted global coverage of political, economic, social and religious issues demand a more careful evaluation. This assessment must of necessity be a preliminary one. To compound the difficulty, there was little attempt at Biblical exegesis and few theological assumptions were made explicit. Following the Uppsala Assembly, David Edwards commented "For the sake of the world, the next Assembly should be more theological". Unfortunately, Nairobi failed to rise to this expectation.

I am grateful to the WCC Secretariat for their courtesy extended to me as an "observer" and for their genuine desire for "dialogue" with conservative evangelicals. The diversity of the 2,300 people attending, including large blocks from Eastern Europe and the Third World, together with the place given to women as speakers and moderators of the sessions, made the Assembly an enriching experience. There was a good sprinkling of evangelicals among the 664 delegates and even more so among the advisors, observers and press. As non-delegates, we were given full freedom to participate in the group Bible studies and in the sectional meetings, and many of our recommendations were incorporated in the final reports.

Nairobi represented a swing to a theological conservatism among the participants in contrast to Uppsala and Bangkok. Delegates were in a mood to reinstate evangelism to the forefront of the WCC's programme. Following the impact of Lausanne, the planners of the Assembly decided to include a plenary session on evangelism. Methodist Bishop Arias of Bolivia made a strong appeal for the priority of the Great Commission, though his presentation was marred by a holistic view of evangelism which made little distinction between soteriology and ethics. John Stott's eight minute reply, pointing to the lostness of man and the uniqueness of Christ and the Gospel, was warmly applauded. The Section 1 Report, "Confessing Christ Today" was a good statement on evangelism which would be acceptable to most evangelicals. In view of the declining income of the WCC, it will be significant to see what proportion of their income the WCC will allocate for evangelistic concerns during the coming seven years.

The Assembly's attack on institutional sin, its identification in the struggle against social and economic injustice, and its involvement in human development were issues that commended themselves to evangelicals. The widening gap between rich and poor nations, the threat of 1,000 million starving people by the end of the century, the doubling of global pollution every 14 years, are some of the facts that must deeply concern evangelicals also. In the area of theological education, the Assembly recommended that the TEF be extended for a fourth mandate.

These gains at the Assembly are largely in the area of practical theology. On the negative side, there were a number of disturbing trends which, if continued, may eventually divide the WCC and cause evangelical churches to withdraw in favour of alternative forms of fellowship. The crisis of Nairobi was a "crisis of faith" for the ecumenical movement.

Firstly, there is a serious gap between the theological stance of the WCC Secretariat and 286 member-churches. Philip Potter spoke of the tension between the WCC as a servant of the churches responding to their stated goals and as a prophetic voice leading the churches to new understanding. The structuring of the Assembly and the selection of speakers indicate that the staff see themselves primarily in the prophetic role with a message of radical liberation from all political, economic and personal oppression. It seemed to some of us that marxist revolutionary assumptions underlay some of the programmes advocated.

Secondly, the WCC commitment to theological pluralism will lead to a crisis of membership. The present emphasis on a minimal doctrinal basis and the stress on the sin of schism makes it very difficult for the WCC to refuse membership to

heretical sects and religiously syncretistic churches applying for membership. All but one of the churches accepted for full or associate membership at Nairobi were from the Third World and few theological questions were asked of them.

Thirdly, the WCC faces a crisis on the nature of its authority. Of the three alternatives - experience, tradition and scripture - Nairobi opted for the first. The Assembly was planned as a celebration of Jesus Christ who frees and unites: a slogan without a stated object. I enjoyed the eight Bible study group sessions as times of sharing inter-personal experiences, but there was virtually no attempt at exegesis of the passage, in our case Romans 8. No reports of these groups were asked for in the plenary sessions. The brilliant use of drama, dance, films, the daily wall newspaper, patterns of worship and of dialogue all contributed to make Nairobi an experience in liberation and unity.

At the same time, Nairobi was an attempt at consensus of traditions. In his opening report, the Moderator, M.M. Thomas, offered a synthesis of ecumenical, Orthodox, Catholic and evangelical traditions, especially in the area of evangelism and mission. Yet, the Orthodox delegations were intransigent in their insistence on the primacy of the traditions of the first six centuries as the only basis for eucharistic unity. In their dissatisfaction with the secularity of the ecumenical movement, the Orthodox churches may, as some observers predict, draw away from the WCC and move closer to Rome. Added to this, the growing dissatisfaction of conservative evangelicals with the WCC means that the ship oikoumene is sailing towards the eye of the storm.

However, the real crisis of faith is in the WCC's changing attitude towards Scripture. From the founding days to about 1963 the ecumenical movement accepted the Bible as normative for faith and order, life and work. The "Biblical Theology" movement with its "map reading" hermeneutic reached a high-water mark at New Delhi in 1961. However, from the Faith and Order Commission meeting at Montreal 1963, followed by Bristol 1967 and Louvain 1971, the cultural context has become normative and the authority of the Bible dissolved into supporting evidence of insights gained from culture and from dialogue. The rejection of the unity of Scripture (with Käsemann) in favour of a plurality of gospels within the Bible, prepared the way for a new hermeneutic that replaced the historical and grammatical hermeneutic of the Reformers.

This shift in the use of the Bible was reflected in a number of ways at Nairobi. As mentioned, the Bible studies were celebrations rather than foundational studies for the Assembly. Few of the plenary papers made any serious reference to Scripture. In the debate on sexism, which was one of the main issues at Nairobi, only one speaker referred to sin as its cause, and none attempted to give a Biblical basis for liberation from this evil. The sectional reports on education, social injustice and human development appealed more to sociology and to the declarations of the United Nations than to the Bible. The new hermeneutic was evident in the dramatic portrayal of the parable of the two lost sons. The analysis of the contemporary social problem of family tensions was brilliant, but the argument as to why it was necessary for both the prodigal and the elder brother to revolt against their father owed more to the cultural context than to the exegesis of the parable.

Fourthly, the WCC is facing a crisis of dogmatics. By focusing on what we might label pan-entheism, in which God is in everything and everything is in God - an interlocking relationship between the Personal and the All - a new dogmatic theology is emerging which offers a basis for consensus theology, inter-faith dialogue and a plurality of cultural gospels. This understanding of God and creation was implicit in the address of Australian biologist, Charles Birch, "Creation, Technology and Human Survival". His analysis of the Titanic, collision-bound course of global society was well documented, but his appeal for a change of heart towards the natural kingdom failed to grapple with the problem of sin against God and hope of the second coming of Christ. Birch is an advocate of process theology.

Pan-entheism was also implicit in the debate on the contextualisation of theology in terms of pre-Christian culture, as was advocated by some African theologians at Nairobi. It was the presuppositional base of the anti-missionary, pro-moratorium play "Muntu", performed on the second day of the Assembly. It also underlay the thinking of some of the advocates of the non-revelatory nature of dialogue between world faiths and the search for world community.

Pan-entheism is, of course, not new. It undergirded the neo-platonism of the medieval Christian mystics, the romanticism of liberal theology and contemporary process theology. It is central to the mysticism of Teilhard de Chardin and to J.A.T. Robinson's "Exploration into God". Pan-entheism closes the gap between the Creator and the creature, blurs the nature of sin and has little place for a Biblical eschatology. It undergirds the movement towards syncretism and universalism. It was significant that Nairobi gave little place to the Biblical doctrines of sin and the Cross, of the return of Christ and of final judgement.

Fifthly, the WCC faces a crisis of faith in the realm of ethics. Is the WCC a moral force in the world today or is it only a shadow UN? The integrity of the WCC was again severely tested at Nairobi by its "selective indignation" against forces of oppression. It is to be commended for avoiding platitudinous generalisations on moral issues and giving publicity to specific areas of oppression. Racism and neo-colonialism in South Africa, Angola, Chile, Argentina and the USA were singled out. Multi-national companies guilty of economic oppression were named. But the WCC leadership was sensitive to certain power pressures. South Africa, but not the USSR, was condemned for sending troops into Angola. The just rights of the PLO were acknowledged, but no criticism of the economic oppression by the Arab oil states was mentioned. The evils of capitalism were exposed, but little was said about the evils of state socialism. The delegates' indignation broke loose over an amendment to a document endorsing the Helsinki agreement. The amendment criticised the USSR for failing to implement the clauses on freedom from religious persecution. It was first passed but through pressure from the Russian delegation was later withdrawn and replaced by a bland amendment that did not mention the USSR by name.

Nairobi is a challenge to evangelical theologians and educators to take seriously the evils of institutional sin and the concern to identify with the suffering oppressed of the world. In rejecting the dangers of theological utopianism, evangelicals must articulate a full-orbed Biblical theology for both world evangelisation and the liberation from human and institutional oppression. In rejecting a holistic view of salvation, evangelicals must clarify the distinctive relationship between soteriology and ethics.

As evangelicals, we should not be afraid of entering into serious dialogue and encounter with ecumenical leaders on these issues, as a group of evangelicals who attended Nairobi plan to do. At the same time, those who acknowledge the Scriptures as the infallible Word of God must stand together against all deviations from the given Gospel and faithfully proclaim salvation in Christ alone to the 2,700 million people who are without any understanding of the Gospel.

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BLACK THEOLOGY AND AFRICAN THEOLOGY by Dr. Byang H. Kato

Public lecture delivered at Taifa Hall, University of Nairobi, 27th September, 1975

Introduction

Ladies and gentlemen, I count it a great privilege to speak on the subject of Black Theology and African Theology. I am addressing you as a Christian African. As a Christian, I have had the experience of new life in Jesus Christ. Jesus Christ and His Word, the Bible, come first and foremost in my life. This experience is a categorical imperative for me and other Christians. It is an experience that I would recommend to everyone here tonight, and it is possible for anyone to share in this experience. After the meeting, I will be glad to speak with anyone who is interested.

As an African Christian, I empathize sincerely with all my fellow Africans under any type of bondage, be it spiritual or physical. It is my sincere prayer that the exploited Africans under any regime on our continent will soon find justice and liberation. But my greatest concern is for the three hundred million Africans who have not yet had the experience of Jesus Christ. It is therefore the responsibility of the sixty million African Christians to share Christ with this vast majority so that they might find true eternal liberation. The main purpose of these lectures is to reemphasize the Christian message and its relevance to contemporary Africa, as opposed to the confusing voices we hear today.

Let me first point out that Black Theology is different from African Theology though the two concepts are not mutually exclusive.

Black Theology which became evident among the blacks of the United States of America in the 1960's seeks to emphasize black consciousness and thereby discover the dignity of the black man. Black consciousness does not necessarily mean the pigmentation of the skin. Rather, it means an awareness that the particular class of people called black, have been oppressed. "It is the liberating effect of this self-knowledge and awareness that we refer to as Black Consciousness", writes Nyameko Pityana of Fort Hare University, South Africa.¹ Dr. McVeigh of Nairobi University accurately sums up the concept of Black Theology when he says, "The primary concern of Black Theology is liberation, and one sees considerable attention devoted to defining the implications of Jesus' Gospel for the downtrodden in the face of entrenched political, social and economic injustice."²

African Theology lays emphasis on the dignity of the African by playing up African culture and African traditional religions. It does not stress blackness or liberation as such. Some of its proponents definitely point out that African Theology is different from Christian Theology. Dr. J.K. Agbeti of Ghana writes, "The idea of 'African Theology' seems to have been confused with the idea of 'Christian Theology' as it may be expressed by African theologians using African thought forms. Thus it is my intention in this article to show that 'African Theology' is distinct from 'Christian Theology' as it may be expressed by African theologians using African thought forms."³

1 Black Theology, p. 60

2 Presence, Vol V, No. 3, 1972, p.2.

3 ibid p.6

I. BLACK THEOLOGY

A. Root Causes for Black Theology

That Black Theology was born in the United States and now is rooted in Southern Africa is no accident. As an ideology seeking to liberate the oppressed, that oppression becomes the root cause. Enslavement of Africans by the whites is probably the worst evil done by one class of people to another. It may be surpassed only by Hitler's massacre of six million Jews. Until about twenty years ago, American blacks experienced many kinds of humiliation on account of the pigmentation of their skin. Today, 250,000 whites are lording it over the 5 million African Rhodesians on the false pretext that they are preserving Christian civilization. In apartheid South Africa today, the Soweto black dweller works to provide comfort for the white suburban inhabitants of ultra modern Johannesburg, but is denied the fruit of his labour. To keep the black man in perpetual bondage, the racist regime is reported to spend about 5,000 shillings a year for the education of an average white child and about 300 shillings for a black child.¹ It has been reported that in South Africa 378 million U.S. dollars are spent on the education of 4 million whites and 1.1 million dollars on 21 million blacks.² Injustice of this type is one of the evils that have given rise to Black Theology.

While not all oppressors of blacks are Christians, there have been white Christians who have been a party to the system of oppression. Some have justified their unchristian practice from the story of Genesis 9:20-27. They erroneously explain that Ham was cursed by his drunken father, Noah, and the curse has now come upon the black people believed to be Ham's descendants. Black people are looked upon as perpetual slaves to be "hewers of wood and drawers of water". This naive interpretation overlooks the following facts:

1. The curse for the whole of humanity begins in Gen. 3, and is repeated throughout the Word of God (Rom. 3 and 5, Eph. 2:1-13).
2. It was Canaan, and not Ham, who was cursed (Gen 9:25). This curse was never repeated anywhere else in the Scriptures.
3. Jesus Christ has taken away any curse upon the believer (Isa. 53:6).
4. Who has received a mandate from God to take vengeance on behalf of God? Though the Lord does use human instruments sometimes to correct His children, taking vengeance is His alone (Rom. 12:19).

While I do not agree with the proponents of Black Theology for reasons to be given later, I fully identify myself with their condemnation of injustice. The search for human dignity is a scriptural principle. Jesus Christ so values human life that He became incarnate. Not one hair from anybody's head falls to the ground without God's knowledge and concern (Matt. 10:30). Thank God not all white people, let alone all white Christians, have been guilty of dehumanization. In fact, many white people have faced ridicule and even death for the black man. Therefore we should avoid generalization. Furthermore, we should judge Christianity by what the founder of it has said in His Word rather than by what professing followers have done. The Bible is God's Word. If all men become liars and unfaithful, God remains faithful (II Tim. 2:13). Black Theology, though raising the right questions, has been carried away by emotions. The Bible has either been cast aside or stripped of its absolute authority. The humanistic ethical principle that the end justifies the means has become the marching orders of liberation enthusiasts.

1 Radio South Africa, June 17, 1975

2 Nairobi Daily Nation, Sep. 24, 1975

That is why some theologians go as far as justifying violence on the basis of Christian revelation. A closer look at the nature of Black Theology will show that the system as propounded by many of its exponents is incompatible with Biblical Christianity.

B. The Nature of Black Theology.

1. It is reactionary

Steve Biko of the University of Natal, South Africa, gives the motif of Black Theology in Hegelian terminology. "The thesis is in fact a strong white racism and therefore, the antithesis to this must, ipso facto, be a strong solidarity amongst the blacks on whom this white racism seeks to prey. Out of these two situations we can therefore hope to reach some kind of balance - a true humanity where power politics will have no place".¹ According to this thesis, all white people, irrespective of their relationship to Jesus Christ, are the oppressors. Biko describes them as "irresponsible people from Coca Cola and hamburger cultural backgrounds".² Black people, whether Christians or non-Christians, "must sit as one big unit,³ and no fragmentation and distraction from the mainstream of events be allowed".³ In opposing the whites. A synthesis, or peaceful co-existence, may then result from this conflict.

This approach may fit Hegelian-Marxist theory, but it is not the spirit of Jesus Christ. Christians as the salt of the earth (Matt. 5:13) should know no race barrier. An African theologian of the third century, Tertullian, spoke in the vein of New Testament Christianity when he declared, "Christians are members of the third race". Just as it is wrong for any Christian to support racial prejudice and oppression, so it is wrong for the black Christian to lump all whites into one category and condemn them all. Rather than pitting thesis against antithesis on the basis of race, Christians from belligerent camps should stand as the synthesis, with Jesus Christ as the Head of the newly created body, the Church (Eph. 4:15).

2. It is relativistic or situational

For the Christian, the Bible is the absolute authority on which to base all theological and ethical formulations. Black Theology, however, has human experience as the basic term of reference. Basil More writes, "Black Theology, is a situational theology. And the situation is that of the black man in South Africa".⁴ Biko, in rejecting absolutes, writes "It grapples with existential problems and does not claim to be a theology of absolutes. It seeks to⁵ bring back God to the black man and to the truth and reality of his situation." Says Pitsoana, "Blackness gives a point of reference, an identity and a consciousness."⁶ A popular motto found on many lorries in Nigeria is "No condition is permanent". This is an apt description of the human condition. Man comes and goes. Human struggles constantly shift. Empires rise and fall. If a theology is based on human experience, rather than human experience seeking answers from the absolute Word of God, that theology is as good as a sail boat without sails. John Robinson's situation ethics which allows immorality, provided that love dictates the situation has been firmly rejected as being out of line with the absolute teaching of Scriptures. Bible believing Christians should reject Black Theology on the same basis. The absolute Word of God must be the measuring rod of the varying, fleeting situations.

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|---|----------------|------|
| 1 | Black Theology | p.39 |
| 2 | ibid | p.40 |
| 3 | ibid | p.47 |
| 4 | ibid | p. 5 |
| 5 | ibid | p.43 |
| 6 | ibid | p.63 |

3. It is characterized by humanism

It is true that salvation history has man as God's object of love and care. "What is man that thou art mindful of him, and the son of man that thou dost care for him? Yet thou hast made him little less than God, and dost crown him with glory and honour" (Psa.8:4-5). But it is equally true that the Word of God has the final say on man's nature. The Bible speaks of the dignity of man who is God's anointed ruler of God's creation (Gen. 2:28). The same Word describes man's distorted, dissipating nature following the fall (Gen. 3 and Rom.10). Black Theology, on the other hand, sees only man's dignity. It begins with man. "It begins with people - specific people, in a specific situation and with specific problems to face."¹ A theology that begins with man will end there, missing the One who has spoken. (Heb. 11:1)

The Bible is called upon to conform to what Black Theology has said about man. Mpunzi states, "Black Theology has no room for the traditional Christian pessimistic view of man, the view that we are all by nature overwhelmingly and sinfully selfish ... This pessimism about man is therefore an ally in our own undermining of ourselves."² Human dignity, in the sense that man is the master of his own fate, is the type of dignity being called for. The logical outcome of humanism is a replacement of God with man.

4. The Omnipotent God is Dethroned as Man is Enthroned

The Gospel is described as Black Power. James Cone of Union Theological Seminary New York, U.S.A. declares, "Black Theology puts black identity in a theological context, showing that Black Power is not only consistent with the gospel of Jesus Christ, but it is the gospel of Jesus Christ."³

If Black Power, which is described as the secular term for Black Theology,⁴ is the gospel, it is appropriate then to find out what this gospel has to say about God. Basil More has stripped God bare of all absolute attributes derived from the pages of the Scriptures through centuries of biblical studies. He argues, "Concepts such as omnipotence and omniscience ring fearfully of the immovable, military-backed South African government and its Special Branch. These, however, are the images learned from Western theology, and their biblical justification is dubious. Black Theology cannot afford to have any truck with these images which lend religious support to a fascist type of authoritarianism. Nor should it lend ear to the pious clap-trap which asserts that man cannot be free, he can only choose whose slave he will be - Christ's or the state's."⁵

More gives the description of the god of Black Theology, made in the image of the oppressed crying for liberation. "Thus Black Theology needs to explore images of God which are not sickening reflections of the white man's power-mad authoritarianism. God is no authoritarian king issuing commandments and rewarding or punishing according to our obedience. Rather, God is discovered and known in the search for and experience of liberation, which is the wholeness of human life found only in the unity of liberating, life-affirming and dignifying relationships." More continues, "An appropriate symbol of this understanding of God would be that 'God is Freedom' - the freedom which has been revealed in our history, the freedom which we do experience despite all that calls us forward infinitely to new and unexplored depths."⁶

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|---|----------------|-------|
| 1 | Black Theology | p. 6 |
| 2 | ibid | p.136 |
| 3 | ibid | p. 48 |
| 4 | ibid | p, 48 |
| 5 | ibid | p.8,9 |
| 6 | ibid | p. 42 |

Satan's attempt to usurp God's throne ended in utter failure. Throughout the ages he has also energized man to try to dethrone God. The popular notion of a 'God is dead' theology has been a part of that attempt to "demythologize" Christian theological language, reducing God to the realm of a created being. This form of idolatry, or rather atheism, is infiltrating the realm of Black Theology. Just because a racist regime has abused power is no reason for us to deprive God, our Creator, of His rightful kingship. The Almighty God, Father of our Lord Jesus Christ, has authoritatively declared, "I am God and there is no other; I am God, and there is none like me" (Isa. 46:9)

The highest dignity we can bring to our fellow Africans is to invite them to bow to the Lordship of Christ and the Father and join all other loyal creatures in singing "Amen, Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God for ever and ever! Amen." (Rev. 7:12)

5. It Denies Hell

With God dethroned, man can reconstruct a theology to the delight of the natural man who wants to eat his cake and have it. He wants to live in rebellion to God with impunity. Biko holds that pagan African religions have no hell, so Christianity must be seen in that light. He declares, "There was no hell in our religion. We believed in the inherent goodness of man - hence we took it for granted that all people at death joined the community of saints and therefore merited our respect. It was the missionaries who confused the people with their new religion. They scared our people with stories of hell. They painted their God as a demanding God who wanted worship "or else"". This type of Christianity which allows hell is inimical to the African religions, and is therefore to be rejected according to Black Theology. To reject the fact of hell is to reject New Testament teaching. There are many passages dealing with the subject (Matt. 5:30 25:46 Luke 16:23 Rev. 1:18). The way out of hell is faith in Jesus Christ here and now and not a brushing aside of biblical teaching on the subject.

6. It is one-sided

Some advocates hold a view similar to that of the Black Muslims in the U.S.A. Many American Black Muslims teach that black people are the only true human beings. Therefore, paradise is prepared only for the blacks, though a handful of "human" whites might also be favoured.

Describing another form of Black Theology called Ethiopianist Theology, Dibaba Was Said of Zaire writes: "Generally, the idea was and still is that the Black Messiah is at the gate of heaven, and that he is the holder of the keys. Only Black can enter. But under special circumstances, a few human whites may also enter depending on the number of seats left in the Kingdom of God, or the New Jerusalem."²

The thought of blackness and oppression so occupy the minds of Black Theologians that Jesus is limited to the black oppressed only. Basil More writes, "Jesus as a Jew in the first century Israel was one of the poor, the colonised, the oppressed. Through the incarnation God identified himself in Christ with this group of people. Thus a meaningful symbol of God's identification with the oppressed is to say Christ is black ... In fact, at the beginning of his ministry he identifies his mission as being 'to bring good news to the poor (he was poor); to proclaim liberty to captives (he too was a captive); and to the blind new sight, to let the oppressed go free (he was a Jew under Roman oppression); to proclaim the Lord's year of favour (Luke 4:18). In other words Jesus was, though oppressed, a liberator of the oppressed. Belonging to the oppressed, Christ is black."³

1 Black Theology p.42

3 Black Theology p.8

2 Harvard Theological Review, LXIV (Oct. 1971) pp. 511-24

summed up in Gal. 3:28 "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus". The unity of believers will provide them a base from which they can launch out into the world full of problems and confusion.

Conclusion:

Theology, which is the science of God and his creation, needs to be interpreted in such a way that it becomes meaningful to the listeners. The Bible should address itself to the black man in his plight. It has done so in pointing out both the dignity and depravity of all men. It is the responsibility of the Christian Theologian to bring these facts to the knowledge of the public. If Black Theology is understood in that sense, then I am all for it. We should scratch where it itches.

Unfortunately, Black Theology as described in this lecture, usurps the place of God's revelation. The proponents have set up human experience as the basis for theologizing. Where biblical concepts are used at all, they are used only to support the preconceived position of the theologian. I therefore see Black Theology as a worse danger than the western liberalism rejected by evangelical Christians. Rather than adhering to Black Theology, I appeal to my Christian brothers, Africans and non-Africans, to search the Scriptures, and stand by scriptural principles. According to the Scriptures, believers, under any human condition, are already liberated. "For freedom Christ has set us free" (Gal. 5:1). But our freedom in Christ should challenge us to seek for justice through peaceful means. It is therefore not Black Theology we need, but the application of Christian Theology to the black situation. It is not a black Jesus or black God, but obedience to the omnipotent God of the Bible.

II. AFRICAN THEOLOGY

Time would not permit an exhaustive presentation on this subject. But let me point out the following things.

I see the need of Christian theology addressing itself specifically to the African situation. Such areas as principles of interpretation, polygamy, family life, the spirit world, and communal life should be given serious consideration. African theologians of the first four centuries of Christianity made their vital contribution to the development of theology in the universal church. Those early African theologians include Origen, Athanasius, Tertullian and Augustine. African theologians today should also make their own contribution to theology for the benefit of the church universal. If this is our understanding of African Theology, then it is a noble effort worthy of our support.

Unfortunately, many theologians spend their time defending African traditional religions and practices that are incompatible with biblical teaching. Some recent writers have sought to justify pagan initiation rites. Speaking in support of initiation, Mr. Bongeye Senza Masa of the All Africa Conference of Churches Secretariat concludes: "To summarize what has been said earlier in other terms, it may be said that the decision to turn the school into a centre of traditional initiation, where ancestral values are integrated into the modern educational system, might very well constitute a sign of revival for the Church of Christ."¹ Many Christians in Chad have laid down their lives for their objection to initiation rites. I have been to Chad and confirmed from many Chadian Christians that these rites are pagan practices. Yet some African Christian leaders are defending the practice. The burning desire to defend African personality is given precedence over scriptural injunction..

1 AACC Bulletin, Vol. 8, No. 1, p.16

The sources for African Theology are increasingly becoming African traditional religions rather than the Bible as the absolute source. Dr. J.K. Agbeti writes, "Consequently when we talk about 'African Theology' we should mean the interpretation of the pre-Christian and pre-Moslem African people's experience of their God."¹ In describing the source of material for African Theology, Agbeti declares, "Materials about African religion are being collected and collated regionally. From these regional sources could grow later a religion which could be truly called African Religion. It will be from this source that an 'African Theology' may be developed, a theology which will critically systematize the traditional African experience of God, of God and His relation with man, of Man and his relation with God, of the Spiritual universe, of Sin etc."² It seems that Agbeti is advocating a return to African traditional religions rather than expressing Christianity more meaningfully to the African. Other advocates of African Theology do not go as far as Agbeti. Various theologians give their interpretations of what African Theology means. Professor John Mbiti, who has done more original work in this area than any other African I know has said "It is all too easy to use the phrase 'African Theology'; but to state what that means, or even to show its real nature, is an entirely different issue."³

One thing, however, seems certain concerning most of the advocates of African Theology. Philip Turner sums it up well: "It does not seem to help much to speak of 'African Theology'. The term is viewed with suspicion because the interest in traditional religion associated with it calls up in the minds of many a return to paganism. The phrase 'an African Theology' has about it, therefore, the quality of a slogan of vindication. It refers first to the attempt to find points of similarity between Christian notions and those drawn from the traditional religions of Africa. Second, it refers to the hope that a systematic theology expressed in the language and concepts of traditional religion and culture, may one day be written... The phrase implies in its popular usage an attempt to amalgamate elements of Christian and elements of traditional belief."⁴

African Theology seems to be heading for syncretism and universalism. This subject is dealt with elsewhere.⁵ Suffice it to sound a note of warning that our search for African personality should not lead us to a compromising position. But this should not be a moratorium on further research on African thought patterns. In our effort to express Christianity in the context of the African, the Bible must remain the absolute source. It is God's Word addressing Africans and everyone else within their cultural background.

1 Presence, Vol. V, No. 3, 1972, p6

2 ibid p7

3 John S. Mbiti, New Testament Eschatology in an African Background, p.185

4 Journal of Religion in Africa, Vol. IV, p.55

5 Byang H. Kato, Theological Pitfalls in Africa.

Conclusion

The term African Theology has come to mean different things to different people. Furthermore, it has the inherent danger of syncretism. The term therefore is viewed with suspicion. It is more appropriate to talk of Christian Theology and then define whatever context we find it related to, e.g. reflections from Africa; the context of marriage in Africa; Christian Theology and the spirit world in Africa. But there should be a continuing effort to relate Christian Theology to the changing situations in Africa. It is only as the Bible is taken as the absolute Word of God that it can have an authoritative and relevant message for Africa. May the Lord help us all to experience the life of Christ, stand by His sure Word of truth, and proclaim it firmly and unmistakably throughout our continent, so that Africa may hear the voice of Him who is saying, "Come to me, all who labor and are heavy laden, and I will give you rest" (Matt. 11:28).

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theological education today

Vol. 6 No. 1

April 1976

New horizons and a new name...

- From the Editor, Patricia Harrison.

....and a new look at the quickly changing scene of theological education worldwide.

Last September the W.E.F. Theological Commission decided that the useful life of Programming, with its restricted subject matter, was limited. It is not that one cannot write a great deal about programming. It is rather that needs are changing and that an expansion of the mandate of the publication might mean opportunity to serve a wider public.

For these reasons, our new publication concerns itself with the whole educational side of theological training. (It is not an administrative journal, or a news sheet). Because these considerations often apply as much to one model of training as to another, we will not restrict ourselves to theological education by extension, but will welcome material dealing with teaching in residential seminaries, in intensive short courses, in TEE and by correspondence. Because our main concern is for the developing countries, we wish to consider the needs of those who teach at different academic levels, from pre-literate to graduate. Of prime importance will be such issues as contextualization, learning styles, curriculum development, teaching methods, various kinds of self-instructional materials (including, of course, programmed instruction materials) and educational technology.

Because situations differ so greatly, even within one country, ideas from one area will not always be applicable in others. Yet a useful purpose can be served by a publication such as this (which we believe, overlaps others only to a point, and has a distinctive mandate).

The introduction of Theological Education Today offers us the opportunity to think about the relationship of Education as a discipline and a practice, to Theological Education in the modern world.

It is unfortunate that relatively little has been written on this relationship, especially in Third World settings. Most seminaries teach Christian Education (some extremely well, others in sadly outdated, low status form). Geared as they mostly are to work among children and youth, such courses usually attract few of those students aspiring to teach Theology. Rare indeed is the seminary which provides this significant minority of students with specific training in education (or cross-cultural education) for that task. As a result, the new theological teacher typically comes to his first assignment well versed in his subject but shortchanged in his knowledge of how to teach it.

A similar situation prevails in most colleges and universities though it is encouraging to know that in some countries, including Australia, the situation is beginning to change. My own University, for example, offers a graduate Diploma in Tertiary (post-secondary) Education. Tertiary educators are increasingly encouraged to obtain such a qualification.

A few weeks back I visited the Centre for Advancement of Teaching at Macquarie University, Sydney, an institution renowned for its work in Education. The Centre, ably administered by Dr. G.R. Meyer, aims basically to help University teachers teach as well as possible. It is an exciting, government-funded project, providing seminars, minicourses, and consultant help in Education for the staff of all University Departments. A journal is published, along with numerous monographs and news sheets. An audio-visual service is maintained for those who wish to use it in their teaching. Its orientation is practical rather than theoretical, the aim being to help busy University

teachers in actual teaching situations. The Centre still finds time and resources to assist other educational bodies in the Community and to an extent, overseas. A few (far too few) other such Centres are springing up here and there.

Last year while visiting Wheaton College, I was delighted to hear a speaker tell of her work with University faculty in another state. Faculty Development Seminars were being organised. Somebody was doing something for the University teachers. We have taken for granted in-service course offerings for school teachers for a long time.....

Here and there we see similar assistance being offered to those theological educators who wish for it. This is most encouraging. The many TEE and PIM workshops round the world have been a beginning. In Brazil and Guatemala tailor-made programmes are underway to meet needs related to those we have mentioned. We still need a lot more in-service course offerings, books, monographs, centres and the like to help the usually overworked theological educator in his supremely important task. Opportunities for dialogue among those doing the job are needed. Training centres are needed for those preparing to become theological teachers. These might provide short intensive courses in teaching for those who have completed seminary. We need to encourage seminaries themselves to provide such training in elective offerings. But as we work and wait for such developments, a publication like the present one can fill a most useful role if our readers contribute their ideas and experiences.

It is not of course, that educational training automatically produces a good teacher, or lack of it, a poor one. Would that it were so simple! Further, there are crucial personal and spiritual elements which can scarcely form part of a teacher training curriculum. But in general, a good knowledge of the best modern educational theory and practice should give the theological educator a genuine advantage. There are many ways to acquire the basics of such knowledge for those who feel it is worth their while to do so.

Perhaps it is hardly necessary to mention that not everything in modern Education will be useful to us. Innovation is not always beneficial. And we know that any philosophy which fails to take account of God and of sin will be found wanting.

It is a matter of weighing and balancing, of learning and growing and changing. So lively a discipline as Education (with related Social Sciences) will inevitably have its share of conflicting opinions and false starts, even its dismal failures. But if an experiment fails, it is still an indication that someone was dissatisfied and tried to do things better, that someone at least tried something new. That is a sign of life. Failure is often the price we pay for new knowledge.

Therevolution in education has brought immense gains, but also its share of over-reactions and of foolishness. Many readers doubtless do the kind of balancing I do - I can deplore the chaos in certain "free schools" while still recognizing enormous advantages in well-planned open education. I have joined the conservative Australian Council for Educational Standards to express my concern over sagging standards of literacy in a proportion of tertiary students, while still being convinced that careful use of sound modern principles can make an invaluable contribution to education. I expect we shall do quite a bit of balancing in Theological Education Today.... And we shall not always be right. Charity is called for in our dialogue.

For reasons like this, I step with some trepidation into the shoes of our very competent former editor, Mr. Martin Dainton. Your new editor would value your prayers and also your articles. To a large degree this publication will be what our readers make it. Some of you will receive letters asking if you would like to write for us. But don't wait to be asked! We would like to receive articles, reports on successful (or unsuccessful!) innovations or methods of teaching, book reviews, teaching tips and the like, within the subject area outlined above. If you haven't time to write an article, send us some notes or

a few pithy paragraphs. I hope we can run one or two regular features, and from time to time, an issue on a particular topic. Future topics will probably include an issue on teaching Church History and another on reading comprehension and related skills in the subject areas of theological education. Contributions on these topics are particularly solicited.

INTRODUCING OUR NEW EDITOR

It is with much pleasure that we introduce the new editor of Theological Education Today, Miss Patricia J. Harrison, B.A. (Hons), Dip. Ed., M.Div., Th. M., M.A.C.E. (Member Aust. College of Education).

Miss Harrison, who is a Ph.D candidate in cross-cultural education, has for some years been the T.E.E. co-ordinator of the Asia Theological Association during which time she has conducted seminars and consultations in many different parts of the world while remaining active in T.E.E. work in her native Australia. Miss Harrison has developed and taught extramural degree courses in religious and other studies for two Australian state institutions, namely the Armidale Teachers' College and the University of New England. In 1975 she was a delegate at the Conference of the International Council for Correspondence Education sponsored by UNESCO.

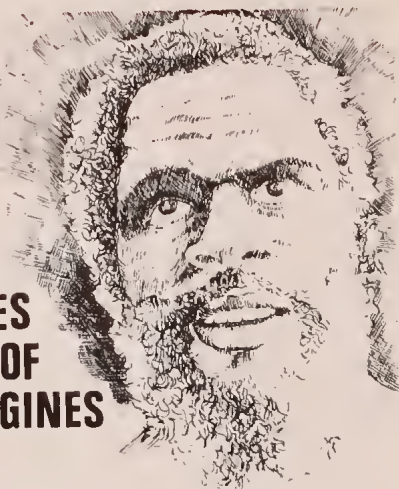
Miss Harrison, who is a member of the Australian and South Pacific External Studies Association, has spent six years teaching in residential schools including four years at Armidale Teachers' College teaching courses and part-courses in such areas as religious education, comparative religion and mission studies. For seventeen years our new editor has been actively involved in various mission and cross-cultural ministries in several parts of the world and has done extensive work in writing, editing and distributing various types of christian literature.

We are hoping that you will play your part in helping our new editor, by writing to her with articles, suggestions, information and any materials which you consider would be helpful to your fellow readers.

John E. Langford

LIKE ABORIGINES YESTERDAY

SOME ANALOGIES BETWEEN THE CULTURES OF THE BIBLE AND THAT OF THE AUSTRALIAN ABORIGINES



By Rev. Dr. Robert Bos

The following extract is condensed, with the author's permission, from material which appeared in PCC Forum 2:2, newsletter of the Cape York Peninsula Chaplains' Conference Northern Australia. Dr. Bos is Dean of Theological Studies (by Extension) at the Combined Churches' Nungalinga College, Darwin. He has attempted to find a few analogies which might help Aboriginal church leaders comprehend Bible backgrounds and teaching better, and has used these successfully in training courses. They may set others thinking.

Old Testament:

1. The Israelites went 'walkabout' just as the Aborigines do.
2. The people of Israel were also divided into tribes.

3. The law was the foundation of Hebrew society, as of Aboriginal society.
4. Ps. 137 was composed by people who were longing for their own country. Some Aborigines who have left their lands have written songs expressing the same longing.
5. The Aboriginal people never had kings, nor did the Israelites until Saul.
6. The people of Israel had to guard against idolatry all the time. The new idols for Aborigines are gambling, alcohol, cars, a nice house.

New Testament:

1. The names of Jesus are very important, just like Aboriginal names.
2. Jesus grew up more like an Aboriginal boy than a European boy. He was taught by the elders under the tree, he drew pictures in the sand, etc.
3. We are like a message stick sent by God ("living epistles").
4. The Church is like a bundle of sticks. One on its own can be broken easily, but a bundle together is very strong.
5. The Church is like a fire burning brightly. If one log is pulled out, its flame dies and goes out.
6. To understand Aboriginal culture, a European has to go and live with them. That is why Jesus came to live on earth.
7. When hunting, you have to keep your eye on the kangaroo all the time. If you stop and have a break, you lose the kangaroo. We have to keep our eyes on Jesus all the time.

Theology:

1. Just as in Aboriginal society everything was done through the elders, so it is in our churches.
 2. Different spears and one throwing stick. Different gifts in the church, but one Holy Spirit who sends us.
 3. Some objects in Aboriginal society are very sacred. So was the ark of the covenant, and so is the communion today.
 4. Aboriginal people had their celebrations. Worship is a celebration. The communion is making present again something which happened long ago, like some Aboriginal ceremonies.
-

Do you need easy English (French, Spanish) Library materials?

If so, read on:-

Does this sound like you?

Your TEE or residence school students have learned English as a second language. As there is little written in the local vernaculars, you encourage them to do simple research in English. You want them to use the library more effectively, and you have a number of attractive, informative books on the shelves. The trouble is, the students can't read them. The language is too difficult. You wish someone would produce small, attractive books suitable for adults and written in simple English - commentaries, Bible dictionaries, Bible study books, supplementary readers on church history, how-to books, pictorials on

Bible animals and customs, interesting narratives to reinforce basic Christian teachings, books of doctrine, ethics, Bible characters and so on.

Or perhaps you have the same problem in another national language which is widely spoken, such as French, Spanish, Chinese or Swahili.

Chances are, many of the books you would like do exist somewhere. They may be small, stencilled booklets not normally available outside their area of origin. Might it not be worthwhile to share the best of what we have, with discrimination? Might it not be worthwhile to encourage capable church members to write more, as their service to the Lord? We know there are dangers in transferring materials willy-nilly from one country to another, but these should be less acute with library reference books than with self-instructional courses.

If this is your problem, would you help yourself and others by sending in a legible list of any such books of reasonable quality available in your area? We need title, authors, publishers, and where possible, a note on contents and price. In particular, we need an address from which interested folk could order. (Try to exclude materials which are out-of-print or not for sale elsewhere.) As you respond, so we can compile and publish your lists (on separate stencilled sheets if necessary). The editor is prepared to compile lists for other languages if you submit them. You might also tell us the kind of books you would LIKE to see written, or better, are prepared to write or commission. Please remember that we want information on books suitable for seminary or TEE libraries, not just all kinds of general Christian literature (the list would become too unwieldy).

(N.B. To reach as wide a readership as possible, a similar note has been sent to Extension.)

AN AWFUL WARNING ~ Remember, nothing is TAUGHT until
it is LEARNED.

Teaching Hints

(This is our variation on the familiar "Household Hints" columns. Some hints apply more to certain levels or areas than others; some may be obvious to you but not to beginning teachers. But readers can make use of them as appropriate. Will you help make this a regular feature by sending in concise hints?)

Surroundings do matter

Cheerful and educationally planned room decoration has been shown to help create a good learning environment, especially when the class must be held in a drab building. Are you making the best possible use of light and colour? Is your classroom made interesting by a judicious use of charts, time-lines, maps, wall pictures, displays of students' projects and the ever-popular photos of past and present students? (For ideas, visit a good modern school at your next opportunity.) Remember to change your displays regularly, to suit the subjects being studied - torn, faded pictures may be worse than none at all.

On its toes

We all know it, but do we do it? To encourage everyone to think and keep the group "on its toes", pose your question to the whole class before you name one student to answer.

TEE teachers Wagner and Covell recommend that you use a sign at the local extension centre which establishes clearly its connection with the wider TEE programme or the prestigious residence school of which it is a part, e.g. CAPITAL CITY BIBLICAL SEMINARY: SNAKE GULLY EXTENSION CENTRE. This constantly reminds isolated students that they are part of the wider enterprise. The display of photos of the "mother seminary" and of students in other centres is another way of getting the same message across.



REMEMBER THAT SIGN ON THE T.E.E. CENTRE- AND ALSO THE MANY USES OF SKETCHES AND CARTOONS IN TEACHING



P.I.M. SURVEY

There has been a very good response to the survey of programmed instruction materials. The information received is now being classified and we hope to make the results known in the not too distant future. One obvious feature of the forms which have been returned is the great increase in programmed instruction materials since a similar survey was made three years ago.

BEEN TO A GOOD CONFERENCE LATELY?

SHARE SOME INSIGHTS WITH YOUR COLLEAGUES!

Could you tell us in a nutshell anything you learned which might be of interest to other theological educators? Is there some way interested folk might purchase copies of some conference papers? - Cassettes?

You can extend the value of local seminars or international conferences (neither of which most of us can get to very often) if you write and tell Theological Education Today about them. Thank you for thinking of others!

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BOOK REVIEW

Hoover, Kenneth H (ed.) Readings on Learning and Teaching in the Secondary School (2nd ed.). Boston: Allyn & Bacon, 1971. 550 pp. About \$10.

There are few books available on educational methods for theological schools. But the seminary teacher who can read selectively and make his own applications need not lack grist for this particular mill. There are books (mainly British) on religious education method for state high schools. These and the materials of some denominational publishers will yield quite a few useful ideas. Many of the best methods however, are to be found in the abundant material produced for secular educators.

Those who have attended my own seminars will probably recall Hoover. I find his book a particularly helpful one, firmly based on good teaching principles and not theoretically top-heavy. It is essentially a practical book, built on good theory and well organised for reference. The editor has brought together an impressive array of well-known educators and has arranged their contributions in categories. For each method Hoover provides a summary of its characteristics, strengths and weaknesses, as well as questions for discussion. Few compilers of readings go to this much trouble.

Not all sections will be of equal value to theological teachers, but those likely to be helpful include articles on conceptualization, planning, objectives, large and small group work, discussion, socio-drama and role-play, independent study, PIM, team teaching, case studies, review and evaluation.

In general, those teaching theology at the higher educational levels will gain most from this book. Books for elementary teachers, when carefully adapted to adults, are more likely to assist those who teach students with minimal educational backgrounds.

PJH.

Educational Enlightenment in Theological Education

The Holy Spirit, who is the author and communicator of truth, is today stirring to wakefulness many who are engaged in theological education. Some see this stirring particularly in the new movements of Theological Education by Extension, but it is by no means confined to these.

Two fairly recent books by Gordon R. Lewis of the Conservative Baptist Seminary, Denver, USA, illustrate this stirring and helpfully demonstrate some aspects of the enlightenment that it brings. They are Decide for Yourself (1970) and Judge for Yourself (1974), both published by Inter Varsity Press in USA. The first of these books deals with 24 questions commonly asked by Christians, under headings such as "inspiration", "the nature of God", "the nature of man", "the church", etc.. The second book deals in greater depth with seven questions commonly asked by non-Christians, such as "Is Christ the only way to God?", "What's the purpose of miracles?" etc..

Both these books are described as "work books". In discussing each question the student is urged to look up numerous scripture references under sub-titles and draw his own conclusions. The student who uses this book properly will put a lot of work into it, and it is obvious that the author has done likewise. The evident presupposition of the author is that *a student learns by actively interacting with the study material*. The corollary is that the preparation of such study material demands a lot of time and effort. How much easier simply to write a well-reasoned statement!

Each book carries the caption "For those who are tired of being told what to think". These books are not dogmatic. The author presents to the student several current and popular points of view on each question, and through the study of scripture invites him to draw his own conclusions.

He does not thereby suggest to the student that it is unimportant what he believes. Rather, he emphasises that the Bible is the touchstone for our beliefs, and our business is to be sure we are correctly understanding and applying it. *Do we always encourage theological students to "think for themselves", and assist them to do so?*

In each section of these books the author is concerned to arouse interest in the subject, and thus enhance motivation for study. He does this by starting from questions which are already interesting to his readers. The study of scripture is done in relation to these questions. Lewis focuses and uses the students' interest by amplifying the question, and then presenting brief statements of various contemporary answers to the question. By the time the student comes to study the scriptures, he is quite clear as to his reason for doing so. He is seeking answers to questions which are to him cogent and interesting. *Students are motivated to learn when they see relevance in what they are taught.*

In his preface to the second book, the author emphasises that "individuals can work at their own pace". He also suggests that the study material will allow different kinds of minds to major in different aspects of the study. Different students will spend more time and gain greater enjoyment in analysis, synthesis, and in application. These same students, with variety of emphasis in their private study, are encouraged to meet for discussion each week. How often are students driven through exactly the same course at the same speed, instead of *allowing for variation in individual interests and speeds of learning?*

Although these books illustrate enlightened educational thinking, they are certainly not a universal answer for anyone's needs in theological education. For the very reason that they try to be relevant, they are culturally limited. Questions which are topical and relevant in the USA are not necessarily the questions being asked in India or Brazil. We should look for "Gordon Lewises" to write similar books in the context of their own cultures.

Secondly, although the author warns against "proof text reading", he does lay himself open to this very criticism,

by the very act of selecting certain scripture verses to help the student answer a particular question, and thereby ignoring other possibly relevant verses. A close study of the scripture passages selected suggests that grounds for this criticism are in fact few. But the user of this technique of writing will have to be constantly aware of the danger inherent in it.

M.C. Roemmele, TAFTEE, India.

"PROGRAMMING" REPRINT

In June we are publishing a book of articles reprinted from the pages of the last five years' issues of *Programming*. There has been a heavy demand for back copies of *Programming* during the past few years and it has been decided that a book of some of the best articles would be a more suitable as well as a more durable form for future use by writers of programmed materials.

The book will contain articles in four areas:

Practical: P. Harrison : Basic Educational Principles
P. Harrison/TAFTEE : Frame Writing
P. Savage : Sequencing
M. Dainton : Evaluation

Theoretical: P. Savage : Programmed Learning
N. Anderson : Educational Psychology
S. Schmidt : Levels of Learning
L. Darnauer : The Volitional Domain

Production: I. McCleary : Sharing Materials
P. Harrison : Classification of materials

Developments: C. Lawless : Trends in Programmed Learning
M. Dainton: Instructional Design

Further information on the new publication will be published in the next issue of *Theological Education Today*.

theological education today

Vol. 6 No. 2

July 1976

L'education permanente theologique?

by Martin Dainton (Indonesia)

"..... teaching them to observe all that I have commanded". From its inception the Christian church has placed great emphasis on education. Today there is a staggering variety of opportunities for education within the Church - education in the content of the faith, the skills of ministry, the implications of the *Missio Dei* - at various intellectual levels from the highly qualified academics who perform the 'intellectual function' of the church¹ to the catechism class and the Sunday school. In recent years "the challenge and issues raised by the Extension movement (in theological education) have provoked a healthy and necessary process of reflection, evaluation and change"² as we all reconsider the educational task.

We can learn a great deal from the world of secular education. One of the more interesting modern concepts is that of *L'education permanente* (the term is variously translated as lifelong education, educative society, recurrent education and so on, but there are certain overtones of the French term that are hardly translatable). It is the concept that all educational processes, from cradle to grave, in schools, factories, offices, families, at work and at leisure, should be brought into "one comprehensive, coherent and integrated system designed to³ meet the educational and cultural aspirations of all".

Confessedly the concept is only an aspiration (at least in the West: already some Marxist countries like China are like one vast classroom) but it is being used as a guide to action.

Can we think of permanent theological education? The Scriptural concept of growth suggests that we ought to think about it! Spiritually we grow from babes in Christ to mature adults and spiritual warriors. But spiritual growth cannot be isolated from intellectual development - a truth constantly emphasized by such people as Dr. F. Schaeffer who work amongst the world's intellectuals⁴. Our knowledge should grow with our spiritual stature. And not only our knowledge in the sense of 'academic mastery', but our knowledge as worked out in experience. Some professional theological educators stress that "unless dogmatic and philosophical theology can be geared into practical theology they are pretty wide of the mark"⁵, and obviously the amount of practical experience a man can have while he is in full-time theological study is limited. Here the idea of continuing theological education throughout life follows on naturally from the need to work out our own theology in day to day experience.

Systematic planning of opportunities for theological education throughout life would require, first of all, a consensus on the content of theological education. With due respect to the concept of 'doing theology' there is a core of theological learning which must be mastered before anyone can practise theological thinking. Torrance⁶ pleads for a curriculum that covers philosophy of science, Biblical languages, history and social awareness in the theological school! It would take a lifetime to master such subjects! Could evangelicals at least reach agreement on the major divisions of a theological curriculum, if not on its details, that could be adopted in theological schools and in whatever arrangements are made for lifelong theological education? We need to follow up Savage's call for⁷ an agreed Taxonomy of Theological Education Objectives, not merely for schools, but for throughout life.

Who would run lifetime theological education? We must

acknowledge that it is too big a thing to leave to theological schools, to associations of schools, perhaps even to Churches. Serious consideration of the idea of *l'education permanente* will force us to attempt to work together with other Christians - all Christians - in order to find the necessary resources. We might begin by making an inventory of the resources which are available in any particular country, and working out the place of, say, residential schools or TEE schemes, or denominational curricula, in a nation-wide scheme. Perhaps to be realistic we could think of beginning within one particular Church connexion.

In a recent article Prof. Mitchell⁸ calls for a beginning of a drive to prepare educational technologists to implement lifelong education for all citizens. It is time we in the Christian church began to think about the same task. Already there are constant complaints about the shortage of trained personnel in many areas of the Church's life and witness. Could the existing theological schools be asked to train "theological educators" as well as ministers and clergy? A theological educator would have to be a learning consultant, an educational planner, a producer of materials, and several other things, if he is really to cope with the job of organising and running permanent theological education! Or perhaps we should think of special schools to produce them? In 1974 I proposed a Research Centre for TEE¹⁰ - I am still convinced that we ought to be attempting to establish some training scheme for theological educators! Questions abound. The purpose of this article is not to answer them, nor even to ask all the questions that could be asked! It is rather to suggest a vision (without which the people perish). Can we think of lifelong theological education and let the idea direct our planning? Can we try to work together more closely to implement it? Can we begin to train the people to run it? This is the way the world is going: if *l'education permanente* becomes a reality in secular education, it is unlikely to include opportunities for theological study! Let us prepare them ourselves! And lastly, to be down-to-earth, perhaps this journal could adopt *l'education permanente theologique* as its ideal and become a forum for discussing the issues involved!

Notes

1. Term used by Niebuhr in his book "The Purpose of the Church and its Ministry", 1956
2. Kinsler in "Extension Seminary" No. 4, 1974: "Open theological Education".
3. Conseil d'Europe "Notes on Permanent Education" quoted in D. Mitchell, "A System for Education Permanente", Programmed Learning & Educational Technology, Vol.12, 5, 1975.
4. See for example "True Spirituality", p.69 "By the 'simple' preaching of the gospel (some people) may mean the simple refusal to consider the questions of our own generation, and a simple refusal to wrestle with them!"
5. T.F. Torrance, "Theology in Reconstruction", 1964, p.27.
6. Ibid. pp. 13-29.
7. 'Theological News' Monograph No.4, October, 1971.
8. Mitchell, "The Discernible Educational Technologist", Programmed Learning & Educational Technology Vol.12, 5, 1975.
9. For example, in the Report...of Lay Training Activities 1971 - 1975 in Indonesian churches, published by the Institut Oikumene Indonesia, pp 46 - 47.
10. Dainton "A Centre for TEE Study and Research", in 'Voice of the Church in Asia,' ATA 1975, pages 62-66.

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EDITORIAL



With this, our second issue of *Theological Education Today*, we wish to welcome any readers joining us for the first time. We would invite you also to share with us and help make our little publication worthwhile.

Thanks to those of you who have already sent in articles. We would like to request more contributions from readers, however, especially for up-coming issues on reading comprehension in theological education, theological curriculum design and the teaching of church history. If you haven't time to produce an article, perhaps you can share with us a paper you or one of your colleagues presented at a conference (if it is too long, either we or you can condense it). Or maybe you could send us a teaching tip or a book review? Remember, the publication is only as good as its contributors!

Many thanks too to those who have already sent in lists of simple English materials suitable for use in our libraries as reference books. We are still looking for more of these books (see the announcement in our last issue). It is not a collection of self-teaching courses, but of easy-English commentaries, Bible study books, books on Bible background, and so on. Thank you for your help.

Permanent Theological Education

I hope our readers will appreciate, as I did, the importance of what Mr. Martin Dainton is saying in his article in this issue. The idea of "lifelong learning", "recurrent education" or "continuing education" is steadily gaining ground today and in some parts of the world is already making an enormous impact on society. Adult learners have for too long been neglected. We have facilely assumed that most important education takes place when we

are young, and that it prepares us "for life." With the knowledge explosion today and the expectation that in Western countries, at least, the average school pupil now will do several different jobs in his life-time, of which not all even exist yet, it is plainly impossible to train the young once for all, for life. Even in theological education, despite its many constants, it is becoming increasingly dubious whether two or four years in theological training can suffice for an adequate lifelong ministry.

With the idea of a learning society comes the attendant concept of drawing on a far wider range of resources than previously to help people learn. Non-formal as well as formal education is being given renewed attention; people are seeking the wider society itself as replete with teaching and learning possibilities. Increasingly people want to keep learning for many reasons - to change jobs or to climb higher in the career they already have, to develop new interests and hobbies, to make better use of leisure time, to engage in voluntary community service, and simply out of curiosity concerning the rich world around them. In many countries the needs in adult education are very basic - literacy, health knowledge, vocational training. Anyone who has ever taught both young people and adults knows there is a big difference. The young people are often bright and eager, but the older folk have maturity and experience to bring to their studies. Frequently they are more highly motivated than the young and in many cases they are better students in every way. Many observers feel that the world is on the verge of "discovering" adult education and lifelong learning. It could be a discovery which will bring big changes in society.

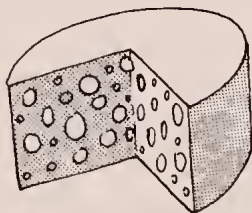
The effects of lifelong learning on the individual can be tremendous. Benjamin DeMott, for example, in a perceptive and sensitive article on the subject in the *Saturday Review* (Sept. 20, 1975) notes how mid-life learners experience "a fresh sense of inner range" as they open themselves to the world and learn to respond to it in new ways, and reconfirm in new pursuits both the energies of individuality and the joys of community. Later-life

study, he claims, "tends to widen the range of possible selves to show forth to the grown human being the feasibility and satisfaction of being at once master and apprentice, teacher and student, judge and judged, questioner and questioned." The learner becomes more able to relax and shed the authority and consequent vulnerability he has built up in one field when he moves into another. He discovers the various postures he can take along the continuum from mastery to dependence, without losing anything. Often he begins to give shape to his life by deliberately planning alternative or concurrent periods of action-in-the-world and of "meditated experience." DeMott feels that many good things happen in a society when these things happen in individuals.

In all the expected coming upsurge of "permanent education" should not permanent *theological* education have a part? But it will not happen unless you and I grasp the concept and make it happen.....

Teaching Hints

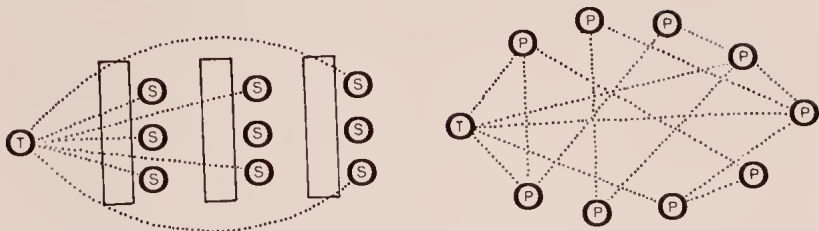
SWISS CHEESE NOTES



Do your students have difficulty taking coherent lecture notes? (It's a salutary experience to collect their notes, unannounced, occasionally and check!) One plan is to give them "Swiss Cheese Notes". These are duplicated notes

with a number of 'holes' - blank spaces - left in them, so that students must listen carefully and fill in the blanks as they go. These blanks may be key words and concepts, space for evaluations, and so on. Or you may run off an outline with headings, subheadings, numbers for points to be written in, etc., and leave plenty of space.

TWO BASIC KINDS OF SEATING ARRANGEMENT



T - Teacher, S - Student, P - Participant,
- lines of Communication.

The Passive Class

Suitable for lectures, and classes requiring minimal interaction. (Note that some students can day-dream)

The Active Class

Suitable for discussion. Much more interaction is possible, and it is harder for attention to wander. Can also be used for lectures.

(Adapted from: *Practical Guide to Functional Literacy*
Paris: UNESCO, 1973, p.167)



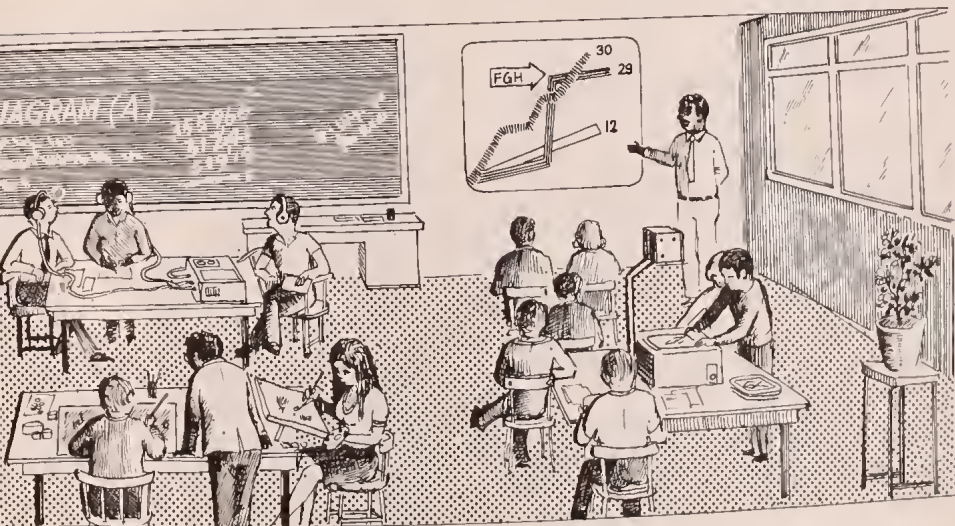
Many other variations of seating are possible with movable furniture. Another basic kind of seating is found in the illustration below.

THE GROUPED CLASS

Grouping can be by ability in a particular subject, or can be used for individualised research projects, to utilize in turn limited resources, or to carry out different parts of one project. Various activities can take place at the one time - discussion, listening to tapes, watching a slide sequence, using reference books, utilizing programmed instruction, creative activity related to the subject being studied, and so on.

These varied seating and activity arrangements can be used as readily in the TEE seminar as in the residence or night class.

And speaking of furniture, if you use those chairs with built-in writing boards, spare a thought for the left-handers and buy or make a few specially for them. They will appreciate it.



Communicating through the medium of English in Melanesia

BY J.M. HITCHEN

(Rev. John Hitchen is Principal of the respected Christian Leaders' Training College, an interdenominational institution located in the beautiful Western Highlands of Papua New Guinea. The College offers training in Theology, Agriculture, Technology and Business. It has a TEE ministry in a number of the larger towns of Papua New Guinea and is the base of a cassette ministry which extends to various parts of the islands of Melanesia. The following is condensed with permission, from a Staff Orientation Paper used at C.L.T.C. It raises some points of great importance to all who teach in what is to their students, a second language. The remainder of the paper, omitted here, deals with a number of problems students encounter with the English language).

ENGLISH AS A SECOND (OR THIRD) LANGUAGE:

1. 'Our' Language:

Those of us for whom English is our native language seldom appreciate just what it means for the students to spend hour upon hour, day upon day, and year upon year receiving training in a language other than their own.

As native English speakers we imbibed the basic tools for English language long before we started schooling. From our mother's knee we learnt the sentence patterns, distinctive syntax, and stress and intonation patterns of English - and all quite unconsciously, painlessly and without a single formal lesson in English grammar.

Further, our day by day contact with electricity, cars, technological gadgetry, urban life, floods of literature, money, and other people who lived, dressed and acted in the same way as we did, gave us an extensive English vocabulary with a bare minimum of dictionary consultations. These same experiences developed patterns of thinking, methods of communication, and an overall philosophy of life or 'world view' which are distinctly Western in outlook and firmly rooted in the English language. These things were not the product of some formal course we took at school, but rather they have been assimilated through the daily experiences of our fairly typical middle or upper class European upbringing.

Thus from infancy English has been 'our' language. We have used it to express our hearts' longing and desires; it has been our constant means of communication at home, at work and at play. We enjoy its intricacies and its idiom, and we're thankful to God that He has called us to use 'our' language in our service for Him.

But let us pause for a bit and consider 'our' language from the point of view of the students whom we have been called to train.

2. English - A 'Foreign' Language - A status symbol - an essential tool - a hard and confusing tongue.

For some of our students English is the fourth language they have tried to master. For some it is their third language; for some their second; but for all it is a 'foreign' tongue. It is strange, unnatural and not their 'mother' tongue. Thus the language in which they are studying is in the same category for them as French and Latin were for us during school days, or Greek and Hebrew at Bible College. For a right perspective let us ask ourselves how well we would have fared if, during our Bible training, all lectures, all daily instructions and timetables, all tests, assignments and exams, all interviews, friendships and table discussions, were conducted, spoken, written or read always and only in Greek???. How

would we have coped intellectually, mentally, emotionally, physically and socially? Yet this is the kind of situation in which the students are training here at C.L.T.C. Let us try to enter both sympathetically and empathetically into the meaning of training per medium of a *foreign* language.

But, fortunately, English is not only *foreign*, it is also the status language of Melanesia. It is the language of progress and advancement, the language of government and big business, the language of equality and acceptance with Europeans, the language of leadership and of learning and literature. There is considerably more motivation for learning it than there was for us learning Greek! But pursuing status symbols can be a tricky and dangerous business beset with subtle temptations and problems for the Christian. However, the 20th Century world of nations, coupled with the desperate needs of the growing churches, demand that the students not only pursue but capture and master the English tongue. For English is more than just a foreign language and status symbol for the New Guinean.

English is also the essential tool for building a strong nation, strong churches and strong Christians here in Papua New Guinea. A well trained core of English speaking indigenes is the key to ongoing development at this stage of the nation's life. Our students themselves are keenly aware of this and hence their determination and 'stickability' in their studies. But there is another facet of their view of English. English is also a desperately hard and confusing language to anyone for whom it is not the mother tongue. As those who are teaching English as a second or third language let us humbly remember the strangeness and complexity of 'our' language from the student's viewpoint. Both lecturers and students face difficulties in the areas of cultural differences, vocabulary, problems of syntax, pronunciation and use of idioms. Let us consider here some basic cultural differences.

CULTURAL DIFFERENCES AFFECTING OUR LECTURING:

A person's culture determines his experience and therefore

the ideas, concepts, attitudes and motives which are the raw material of the learning process. Thus the ideas and attitudes of Melanesian culture must be the starting point in all our teaching. Every course and every lecture must be adapted to the Melanesian way of life. We cannot just teach in the way we would in a European culture. Nor can we assume that because a student repeats the words and phrases we have used he therefore understands in the same way and means the same thing we do. We must be ever conscious of the basic cultural differences between ourselves and the students. In this paper we cannot hope to mention all such differences, but we do need to be aware of the following:

1. A Different World View or Philosophy of Life:

As the products of Western civilisation European Christians generally conceive of the world as part of an ordered and meaningful universe, created by God for His purpose; sustained by 'natural' laws which are consistent and predictable; and that man, as the crown of creation, has the right and responsibility to use natural resources and acquired wisdom and technical skills for his own good and for the good of his fellow man. This is the general philosophy which gives meaning to daily life in its many facets - education, business, home life, worship and recreation.

But most Melanesians don't take any of these things for granted. The majority of our students grew up in villages where it is believed that capricious spirit beings (not natural laws) control their world; where religion is the equivalent of technology i.e. it is thought of as the way to manipulate the natural world for your own good; and where all life and thought centred around the tribe and village with little knowledge of or concern for the 'outside' world.

But further, the students have to a greater or lesser extent come into contact with European civilisation and education, with a Christian philosophy of life. In their response to the Gospel they have called into question the validity of the old world view, but few have come to a clearly

formulated and integrated Christian or Biblical philosophy of life. The old and the new are in a process of being variously blended, mixed, confused or rejected, and our lectures are daily contributing to this. Let us never assume that the eager face means an empty, pure mind, waiting to receive the 'truth' and accept it unquestioningly. No, every idea and thought is being received, understood, and interpreted on the basis of the present synthesis of the old and new ways which the student has achieved to date. To be mindful of this is especially important for those seeking to communicate theological ideas.

2. A Different Experience of Material and Technological Culture:

This is self evident wherever we look in Papua New Guinea. Trams, trains, television, electric stoves, family cars, factories, daily newspapers, urban services etc. are still beyond either the experience or understanding of the majority of Melanesians. Thus in our choice of illustrations and in our references to such things we must be very explicit or else find a culturally relevant equivalent.

3. Different Methods of Reasoning:

One of our biggest problems in lecturing is that our students do not think the same way as we do because their culture does not emphasize the same methods of reasoning as our European culture.

Notice that this is not a question of reasoning *ability*. Several of the students are intellectually superior to any of our staff. Within the student body we have a normal distribution of mental ability.

But the Melanesian cultural patterns train people to use their minds in different ways. The Western pattern of education is rapidly changing this, but has not had widespread effect as yet.

Thus the students tend to think in concrete and physical terms and are unfamiliar with abstract reasoning. They are fully able to reason abstractly, but have not had the

practice with using symbols (as in maths), or observing causal relationships (as in science) which contribute to the concrete foundations for abstract thought, and which are part and parcel of our Western life.

Likewise sequential thinking (if this and this....then this) is seldom used in village life, as there is little need for it. Few Papua New Guinean languages distinguish between 'why' and 'how' and the belief in the direct intervention of spirits does away with the need for secondary causes. Thus the students are not used to sentences dependent on each other and progressively, logically developing a thought or idea.

Our Western educational system places great stress on the ability to think analytically and draw out the main ideas or points from a mass of material. But in Melanesia, picture language, innuendo, parabolic stories and the like are much more common. Thus in the writing of lecture notes we must be careful to proceed from the concrete to the abstract, from the characteristics of the known particular thing to the general principles covering all particular things of one class, and not vice versa. Our aim is to provide the tools and develop the habits of thinking and reasoning which will enrich and draw out the natural abilities in each student. We will give careful attention to conditional sentences and dependent clauses in all our writing and speaking, so that unusual patterns of thinking can be inculcated gradually (cf. the Melanesian attitude to time).

4. Different Social Patterns and Customs:

The Western ideal of a self-competent, individualistic, aggressive extrovert as the successful leader just doesn't fit in New Guinea. The respectful, retiring student is not therefore 'dumb' or a 'follower.' Again, he expresses his leadership capabilities in ways unfamiliar to us but very effective amongst his own people. In the classroom this means we need to be ready to listen to the lengthy explanations, and give opportunity for discussion for the thinking of the group, and the group's acceptance

of the new ideas can be just as important as the lecturer's clear exposition.

May we become attentive students of culture and think about and share the insights we gain from day to day. We need to appreciate that as teachers we are agents of cultural change, and are responsible to instigate changes wisely and in ways that will ultimately benefit our Melanesian brethren.

Notes

1. The term 'European' is used in Melanesia to refer to any whites or Caucasians. (Ed.)
2. This is a generalisation which is more correct of coastal areas of New Guinea and less correct of the Highlands. cf. *Gods, Ghosts and Men in Melanesia*, (ed. Lawrence & Meggitt, Melbourne: OUP, 1965), pages 1-23, for a valuable summary of the old "world view" of the Melanesians.

OVERWORKED?



- Join the club! If you are a residence school teacher with an overload of classes, you may not know that in many modern educational institutions the tendency today is to reduce the number of lectures and set more self-study assign-

ments. Did you realise that all the self-instructional materials we hear so much about (programs, workbooks, etc) were originally designed and are still mostly used in residence (not extension) schools? With many of her residence classes your editor regularly cut out one lecture a week and required students instead to do specific home-study exercises which had to be handed in. They learned more and the procedure helped lighten the teaching (though not the marking) load as well. Another good plan is to sometimes take the class to the library and give groups or individuals specific research assignments, which they share with the others at the next session.

GLOBAL REPORT

WORLD EVANGELICAL FELLOWSHIP • Office of the General Secretary

Vol. 6, No. 4

July 1976

ESSEN, GERMANY 12,000 young people heard German evangelist Anton Schulte (photo) speak here during *Christival 76* in June. It was the largest youth gathering of its kind ever held in German Europe. 200 responded to accept Christ as Savior. Also on the program were Dr. Billy Graham and Argentinian evangelist Luis Palau. Prior to *Christival*, Schulte conducted a "mini crusade" in Glasgow, Scotland, where he expressed his spiritual indebtedness to the Scottish people. Once an ardent atheist, he was converted at a local gospel meeting near Ayr while on parole as a prisoner-of-war.



CURITIBA, BRAZIL Evangelical strength showed itself among the 600 students and graduates who attended *Congresso Missionario* here earlier this year. Reports came from graduates--doctors, educators, agronomists--who are putting their professional expertise to work for Christ in Brazil as well as in other countries, particularly those of Portuguese-speaking Africa. (*Christianity Today*)

FLORENCE, ITALY At the second annual assembly of the Italian Evangelical Alliance (IEA), delegates voted to apply for membership in the World Evangelical Fellowship (WEF). Rev. Elio Milazzo, chairman of the IEA, told delegates that the WEF provides the best possible channel for Italian evangelicals to interact with other evangelicals around the world.

BULAWAYO, RHODESIA 150 evangelical delegates (70% black) attending the Rhodesian Congress on Evangelism in Context drew up a strong *Call to the Churches and Nations of Southern Africa* to end discriminations and work for reconciliation between blacks and whites. Despite some conflicts, delegates revealed unity of purpose in facing up to the gospel's standard of oneness among peoples. The *Call* also asks white "Christian" governments to rule scripturally (see article on scriptural leadership, p. 4). The statement was presented to the government of Rhodesia, and President John Wrathall responded by proclaiming a *National Day of Prayer for Peace*. (EP News Service)

SEOUL, KOREA From its founding, Seoul Theological Seminary (STS) has acknowledged a wider purpose than ministry in Korea alone. The whole of Asia is a concern. Recently, STS Professor Jonathan Sang Hoon Lee headed for Malang in East Java, Indonesia, to serve as visiting professor of New Testament in the OMS International* theological training program there. Professor Lee's new ministry is the latest example of Korea's growing involvement in missions to the rest of Asia. *formerly *The Oriental Missionary Society* (OMS Outreach)



Baptism near Moscow last year

expert reports that Reform Baptists are "still being imprisoned and harassed, several even dying in suspicious circumstances." (SPARKS)

MELBOURNE, AUSTRALIA The Evangelical Alliance of Australia (EAA) is determined to carry forward the momentum of the *Lausanne Congress on World Evangelisation*. 54 evangelicals, representing every state, met to lay plans for evaluating the effectiveness of evangelistic programs begun as a follow-up to Lausanne. They also urged EAA commissions to intensify studies relating to theology, social action, evangelism, and an analysis of Australian society. (*Australian Evangelical*)

KUALA LUMPUR, MALAYSIA The Malaysian branch of the Nurses Christian Fellowship International (NCFI) met in conference in May to study the theme *He Cares*. Conferees laid plans to give more emphasis on integrating professional and spiritual aspects of the life of the Christian nurse as she carries out Christ's concern for the physical and spiritual needs of others. NCFI includes 18 member countries and plans to hold its *Ninth International Conference* in Ghana, West Africa, in August.

CAPERNAUM, ISRAEL Archaeologists working on the shore of the Sea of Galilee are excavating what they believe is the house of the apostle Peter. Digging through 11 layers of construction beneath a Byzantine church, workers have found signs of a poor fisherman's house with the names of Jesus and Peter appearing several times.

(Good News Broadcaster)

NEW YORK, USA The United Nations projects the world population to double by 2010 to 8 billion.

MOSCOW, USSR 5 representatives of the European Baptist Federation and the Baptist World Alliance discussed religious liberties recently with Victor N. Titov, deputy chairman of the Council of Religious Affairs of the USSR. The delegation pleaded for clemency for dissident Baptist minister Georgi Vins and 78 other persons said to be in Soviet prisons because of their beliefs. Russian Baptists in Kiev and Moscow gave assurances that their treatment is "now much better than for a long time."

(*Baptist World*)

Optimistic indicators must be balanced against negative factors, however, as one Soviet religious affairs

TAIPEI, TAIWAN Waldron Scott (photo below), general secretary of the World Evangelical Fellowship, is currently on tour in the Orient in company with Dr. Donald McGavran and Dr. Vergil Gerber. They will be conducting a series of Church Growth workshops in Thailand, Japan and Korea. On June 10



Scott visited the headquarters of the Broadcasting Corporation of China (BCC), Taiwan's oldest and largest network. In addition to Taiwan, it broadcasts to mainland China and to overseas Chinese. The president of BCC, Mr. Lee Shih Feng, is a devout Christian and serves as chairman of the China Evangelical Fellowship. Mr. Lee, whose staff of 1,100 broadcasts in 7 foreign languages and 8 Chinese dialects, says that one-fifth of BCC's cultural programming is Christian. Two-thirds of this is produced locally.

LONDON, ENGLAND Prayer groups are being organized to ask God's guidance during the 11th Pentecostal World Conference which will convene in London September 28 to October 2. The conference theme will be *The Spirit of Truth*. Hopes are that thousands of Christians will be stirred to a new understanding of the world's desperate needs and of their personal responsibilities. (*Pentecostal Evangel*)

SINGAPORE 1,400 people attended the Singapore Congress of Spiritual Reproduction here in March. 17 workshops were offered, some led by lay Christian leaders of various churches and groups in Singapore. Closing the congress, Jim Chew, deputy director of Southeast Asia for the Navigators said that the effects of the workshops would be seen only in the years to come as each participant, trusting God, reproduced spiritually. (*The New Zealand Navigator*)

KANO, NIGERIA In this traditionally Islamic city, the cornerstone has been laid for a 2,000-seat church building for Evangelical Churches of West Africa, churches of Sudan Interior Mission origin. 800 people attended the ceremony, some of whom had previously declared that such a church was an impossibility in Kano whose Islamic history dates back 1,000 years. (*MNS*)



Laotian church dedication in Thailand

WETZLAR, GERMANY Evangeliums-Rundfunk, the German branch of Trans World Radio, has broadcast more than 10,000 programs since its founding 15 years ago. Horst Marquardt (photo below), general director, says: "We have all kinds of radio programs--dramas, singing groups, panel discussions, reports, features. This is usually not done, but we feel evangelical radio doesn't mean sermons only, but the whole life." Two years ago, the station began programs for Italian, Spanish, and Yugoslavian immigrants. Plans are for broadcasts to German-speaking listeners in Southern Africa and the Americas. (*idea*)



KHON KAEN, THAILAND In the aftermath of the Vietnamese war, about 12,000 refugees from Laos were taken to a large camp in northeastern Thailand. Over a quarter of the refugees were Christians of the Laos Evangelical Church. In late November 1975, the first groups were moved to a new location carved out of the jungles of Loey. After only a month, the Laotian believers started building a new church. Now non-Christians have been responding rapidly to the gospel. Often referred to as *displaced* persons, it seems these Laotian refugees have been placed as Christ's witnesses. (*The Alliance Witness - Wayne Persons*)

KARACHI, PAKISTAN Coming from 44 countries, delegates to the first International Seerat Congress have accepted resolutions proposed by the Islamic World Congress which calls upon governments of Moslem states to take measures to remove foreign Christian missionaries. (*EP News Service*)

LEADERSHIP THAT CAN SAVE A NATION

T. F. Zimmerman, General Superintendent
Assemblies of God

The Bible says, "Blessed is the nation whose God is the Lord" (Psalm 33:12). Israel enjoyed her greatest hours when spiritual leaders called her to God. King Josiah was one of the leaders from whom we can learn important lessons.

LEADERS WHO DO WHAT IS RIGHT: If we are to be spiritual leaders today, like Josiah we must do what is right. One of the first statements made concerning this king of Judah is: "And he did that which was right in the eyes of the Lord" (2 Chronicles 34:2).

Undoubtedly, there were times when it would have been easier to do what was expedient. But Josiah was a leader and not a follower. He was a leader of righteousness. He demonstrated that God's Word is true when it says, "Righteousness exalteth a nation; but sin is a reproach to any people" (Proverbs 14:34).

Today, as in previous generations, our nation needs righteous leaders in all areas of life—religious, political, academic, business, and labor. The whole world will be better when leaders are more concerned with doing what is right rather than what is expedient.

LEADERS WHO SEEK THE LORD: If we are to be spiritual leaders today, like Josiah we must seek the Lord. The Scripture says concerning Josiah, "While he was yet young, he began to seek after the God of David his father" (2 Chronicles 34:3).

The wisdom of the world seems to dictate that men should consult every other conceivable source of help before consulting God. Jesus, however, gave us the proper procedure. He said, "But seek ye *first* the kingdom of God, and his righteousness" (Matthew 6:33).



Dr. T. F. Zimmerman addresses a meeting of the National Association of Evangelicals and the National Religious Broadcasters in Washington, D. C. This article is taken from his remarks.

LEADERS WHO RIGHTLY REGARD SCRIPTURE: If we are to be spiritual leaders today, like Josiah we must honor the Word of God. Prior to Josiah's reign, the Scriptures had been tragically neglected. But when Josiah heard the message of God's Word, he took it so seriously that he tore his garments as a sign of grief. His big concern now was that Judah should align herself with God's Word.

There is no safer mooring for God's people than His Word. They must not neglect it, neither must they go beyond it. What heights America would reach if the Word were faithfully proclaimed from every pulpit, prominent in every government office, honored in every classroom, and adhered to by labor and management. For when people begin to read, honor, and live according to Scripture, we will see the power of God manifested as never before.

Asia Theological News

For Building The National Leadership

Asia Theological Association
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Editor-in-Chief : Bong Rin Ro

From The Guest Editor

DOES TEE WORK?

by Patricia Harrison
TEE Coordinator

"Can I ask an impertinent question?" asked a participant in a recent workshop. "Does TEE work?" Of course it was not an impertinent question at all. He was attempting to pinpoint the crux of the whole matter.

Unfortunately, in that form the question cannot really be answered. It is like asking, "Does seminary work?" "Do correspondence courses work?" or "Does Sunday School work?" There are many problems in evaluating TEE or any other method. Whether or not an educational approach "works" depends on at least two important things:

1) It depends on what our objectives are. A TEE program can only be evaluated in terms of its own specific set of goals and in terms of a particular situation. A general question is meaningless.

2) It depends on the criteria of quality which are built into these objectives. The meeting of objectives per se, while an essential element in evaluation, does not in itself guarantee that a given program has "worked." If the objectives are trivial or if no quality control is built into them, the fact that a given program meets them may mean very little. The computer principle of GIGO applies (Garbage In--Garbage Out!)

Let us illustrate. Suppose that the main goal of the Snake Gully TEE Course is to produce at least 10 new pastors a year. If it fails to do so, it has not worked fully, though it may have done some good. If it does produce 10 or more new pastors a year, it is working in terms of the goals set. If however, these pastors were inferior in their training and in the carrying out

of their duties as compared to pastors trained in some other way, some might doubt the value of the course. They may see the aim as graduating 10 "good" pastors per annum, and by that criterion, TEE would have failed.



Good objectives are behaviourally stated, and tell us what the student will be able to DO when he has finished the course which he could not do before, under what CONDITIONS he will do it, and the STANDARD of performance which will be acceptable. But even objectives stated this carefully are still subject to the GIGO principle unless some definition of quality is included.

Suppose again that the Solid Rock TEE program aims simply to train older church leaders, who cannot attend Bible School full time. This is a fairly common aim, and often the overall goals are no more specific than this. It may mean that if a few older people simply enroll and complete the course, whatever its content or quality, the program has "worked," in terms of its goal. The courses may be excellent. They may also be culturally irrelevant, trivial and dull. Objectively speaking, the former type of course would be more successful than the latter type, but it is hard to say this unless we have clearer objectives to measure by. In one sense, many TEE courses can scarcely help but work, at least at the lowest level, because they bring some Bible teaching to people who would otherwise have had none. In this case, it is not a question of whether the students would have learned better in a residence or an extension situation. It was either extension or nothing. At this level, TEE can scarcely fail!

It seems to me that there are many TEE programs around the world which have fairly clear goals and are meeting these with good teaching and materials. In other places, TEE is so

new that there are few graduates and evaluation is difficult.

In still other places, TEE is running aground. The reasons are various, and often quite unrelated to the method itself. The problems often center around finance, personality problems, lack of suitable teachers, and so on. But in my observation, the most common factors which prevent Extension from doing a job are much the same as those which similarly affect residential schools. Such problems cluster around the quality of the materials and the teaching, the educational approach and the degree to which they fit real needs in the local culture.

Our writers and teachers are usually overworked and have not been given training in teaching or course writing, so do their best against considerable odds. A good move in the right direction would be to encourage those seminaries which train missionaries to offer electives in cross-cultural educational principles, theological curriculum and instructional design, teaching methods and course writing. It is accepted as a matter of course that a school teacher needs to study teaching methods as well as subject content.

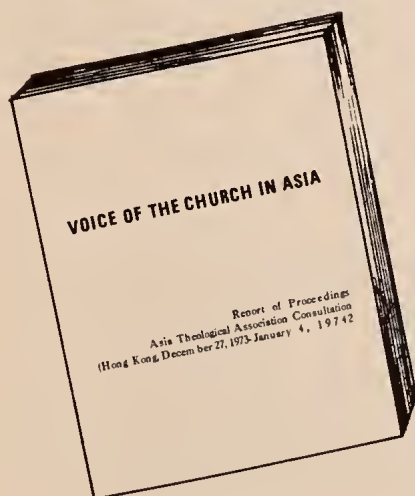
Why should the standard be less for those who teach God's Word?

Does TEE work? No one can answer for the numerous different programs which exist, but it does seem from the large numbers of Churches starting and continuing TEE, that it is meeting a real need and "working" for many.

The experiences of Australia, Britain, South Africa and a few other countries have proven false the idea that extension is only a low-level, first-aid approach. Those of us who have taught university and college courses both "internally" and "externally" know that our external students pass the same exams and do the same assignments as the residential students and normally do as well or better than their full-time counterparts. Externals are usually far more motivated, better to teach, and more able to contribute ideas from their experience.

Whatever our local experiences with TEE, generalizations about the supposed inferiority of "part time students" are inappropriate. The universities have proved that high quality degrees can be earned externally. TEE can also work well if it is planned well!

THE ASIAN CHURCH SPEAKS OUT



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TEE: QUESTIONS AND ANSWERS

A questionnaire concerning TEE programs was sent to participants in Hong Kong, Malaysia, Papua New Guinea, Philippines, Taiwan and Thailand. While much of the following article consists of direct quotations from our respondents, parts have been edited.

Indonesia : Rev. Richard K. Smith, Christian & Missionary Alliance TEE Coordinator.
Dr. Avery Willis, Rector, Baptist Theological Seminary, Semarang.

Philippines: Rev. Robert W. Ferris, Executive Director, Philippines Association for TEE.
Rev. Narciso D. Dionson, Former TEE staff, the Assemblies of God.

Thailand: Mr. F. J. Pratt, Thai TEE Secretary.

Malaysia-Singapore : Dr. Sidney Schmidt, Dean of the Singapore Regional Dept. of Malaysia-Singapore Baptist Seminary.

Taiwan : Rev. Hugh Sprunger, Executive Director of TEE, Taiwan.

Hong Kong : Dr. Manfred Berndt, President, Concordia Theological Seminary.

Papua New Guinea: Mr. Alan Parker, TEE Coordinator, Christian Leaders' Training College.

(Q) HOW MANY STUDENTS AND STAFF MEMBERS DO YOU HAVE? AT WHAT LEVELS?

(A) Smith: The TEE ministry is carried out jointly between the C&MA Mission and the C&MA National Church. We have three TEE areas: Timor/Alor/Roti/Sabu (started 1972) - 134 students and 4 staff; West Kalimantan (started 1972) - 240 students and 8 staff; and Bali (started 1976) - 5 students and 3 staff. The fourth one will be in Toraja in late 1976. The material that is being used is geared for grade school and junior high school level. Our basic aim is to upgrade pastors. We also have some key laymen in the program. We accept young people into the program if they have some active ministry in a church or anticipate the possibility of going to Bible school.

Willis: Since all of our seminary education has shifted from a campus approach to the extension approach, we have 625 students and 18 full-time staff members.

Ferris: PAFTEE is the association of 18 different denominational TEE groups in the Philippines. In 1975 the total number of TEE students was 397 with 74 centers including 156 in the Lutheran Church of the Philippines and 120 by the Foursquare Bible College. 234 students out of 397 are on diploma level.

Dionson: We started our TEE program in 1974. It was sponsored by the district, a regional grouping within the denomination. It did not receive encouragement nor financial assistance from the mission. One missionary saw the value of TEE but he was moving to another field. A year later the program was terminated.

Schmidt: There are over 150 students enrolled and studying in the 26 centers and 27 students enrolled in the resident program of studies. The tutors and deans compose a full-time and part-time involvement of over 20 national and missionary leaders. Provision is now made for three learning levels to meet the specific needs of the individual students.



Sprunger: With the exception of students in the Free Methodist class composed of tribal ministers and church leaders, the majority of TEE students has been of college level. This is quite contrary to what had been anticipated in the planning stages. In the first semester of 1975-76, we had in Kaohsiung 11 students enrolled; Taichung, 10; Taipei, Hsinchu and Hualien, 146.

Berndt: We have five levels - Master of Ministry, Bachelor of Divinity, Bachelor of Theology, Teacher Education Program, and Lay Training Program. The present arrangement, from residential to extension was started in 1972. Straightly speaking, we do not have TEE per se, but a combination of some evening courses with heavy homework loads supplemented by intensive tutorial guidance. These programs are mostly limited to Lay Training courses or extramural courses which should not be confused with the training of bona fide ministry by TEE.

Parker: Papua New Guinea is a large country with widely separated pockets of dense population. This separation of mountains or sea has caused almost each valley or island to contain a people with a different language and culture from its neighbouring group. In view of these facts, one of the aims in developing the TEE program is to help provide theological education to isolated Christian leaders in the fields of education, medicine, agriculture and community development. Now we have five centres with 60 students.

(Q) WHAT IS YOUR EVALUATION OF THE TEXTBOOK?

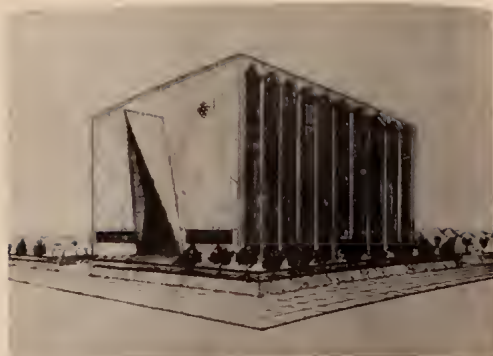
(A) Smith: Our texts are translations of English titles and are locally written books. We also have several workbooks and programmed work-books. We have been somewhat disappointed in using programmed workbooks. The students have a very strong tendency to look up the answers. We feel that the regular type workbook for the lower levels is generally more acceptable.

Willis: All of our 17 books thus far have been written by us in the Indonesian language. Thus far no acceptable textbooks are available from other sources in Indonesian, except a copy of a translation of an African textbook. We are planning to use an adaptation of the book, Talking with God from Africa, and the Pastoral Compendium from Argentina later this year. Thus far we have written 17 courses, each on three education levels.

**Cont'd on P.10

CHINA EVANGELICAL SEMINARY

Training in the context of Chinese indigenous culture, Chinese Evangelical Seminary is preparing Chinese Christians for the Gospel ministry. Considered more Chinese than Western, its president, the Rev. James Taylor, a fourth generation missionary and great grandson of Hudson Taylor, has seen the seminary grow from seven full-time students in 1970 to 32 today. CES offers three main programs of study: pastoral, Christian education and missions to full time resident students who have earned a baccalaureate (B.D.) and a certificate in Christian education. Christian service. The TEE program this year has over 200 students enrolled. The purposes of CES are to nurture vital spirituality and genuine scholarship, geared to the needs of the Chinese community.



Future 6-story building for CES

At first CES seemed to lack everything---finances, facilities and teachers. Yet over the past five and a half years, the Lord has provided. Taiwan Christians initial support was only 9.5% of the budget; today the figure has grown to 23.5%, with all Chinese Christians around the world contributing more than 80%.

The seminary began in rented quarters which served as class room, chapel, dormitory, office and library. Some gifts made possible the present quarters, added classrooms and a dining department. God moved a brother to purchase a three-story building adjacent to the campus for use as library and chapel, again without cost.



KOREAN CHURCHES OFFER SCHOLARSHIPS

Korea, a leader in theological education with 8000 students in 85 theological schools, is offering scholarships to interested Christians. In Seoul alone there are 1600 Protestant churches and some 40 Korean theologians with their doctoral degrees in theology. Scholarships provide room, board and tuition. Transportation is not included.

A knowledge of Korean will be helpful, but is not required. All applicants should have a knowledge of English.

Level One for Special Students

Supervised study by staff of seminary
Pre-requisite: Bachelor's degree

Level Two for students interested in acquiring M. Div. or B. D.

Pre-requisite: Bachelor's degree

Level Three for students interested in acquiring Master in theology degree (Th. M.) at Asian Centre for Theological Studies and Missions (ACTS)

Pre-requisites: Bachelor's degree; M.Div. (B.D.) or M.A.

Applicants interested in full time Christian service may send their resumes to Asia Theological Association.



CES students praise God in song.

The faculty of five full-time and five part-time members use Chinese as a medium of instruction. Visiting lecturers occasionally use English. The present library has 9,300 volumes.

The Evangelical Alliance Mission has recently donated land to CES for a new campus site. It is strategically located near Taiwan National University, National Normal University and Campus Evangelical Fellowship (I.V.F.), Campus Crusade for Christ and other important church student centers.

The new campus facilities, consisting of a six-story building will serve as (1) a training center for full-time Christian workers, young people, and laymen; (2) a research center offering library facilities, special lecture-ships, seminars, and other programs to the Christian community; (3) a teaching center with reference materials, mass communication equipment, and production of teaching materials; (4) a mission center offering study in mission strategy, training for overseas service, and preparation for China mainland evangelization. The estimated cost for the building project is U.S. \$750,000.

CES invites you not only to build with their facilities, but also build the Chinese Church. You are invited to participate in this project--financially and prayerfully. For the further information, please write to:

China Evangelical Seminary
P. O. Box 28-4 Shihlin
Taipei, R.O.C. 111

COME HOME, ASIANS

Since 1945 thousands of students from Asia, Africa and Latin America have gone to the West for higher academic training. Some returned to serve their country while thousands were lured by higher standards of living to remain in the West. The brain drain which followed is not entirely the fault of these young scholars. Given challenging opportunities to serve, many needed Christian workers would return to Asia, for example, to work.

As a service to our readers, ATA will print until further notice, free job listings for employers and "situations wanted" for Christian workers. Each description should be typed, not to exceed 75 words.

A college president in the United States wrote to ATA for help: "I am writing for your assistance. One of our Chinese graduates from Hong Kong is seeking the Lord's will concerning ministry following graduation this spring. She feels that the Lord is calling her into a teaching ministry, preferably in Southeast Asia because her life's calling is to minister to the Chinese. She has a year of work at Gordon-Conwell and is finishing her M.A. here in our college. Now my request: Could you provide me with a list of schools in S.E. Asia that might be interested in the teaching ministry of one with her qualifications?

A student worker with international students in California wrote: "One definite sense of direction God is giving us at the winter conference is to set our sights on his leading many to return to Asia and China."



Rev. Lester S. Kenney

TEXTBOOKS FOR TEE

International Correspondence Institute

The following information was provided by the Rev. Lester S. Kenney, Far East Director of the Regional Office ICI. Persons interested in ordering material, may contact Rev. Kenney.

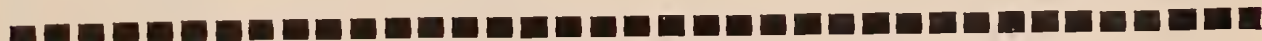
The Assemblies of God Church has more than 346 students enrolled in their International Correspondence Institute, which closely resembles TEE. ICI material while not programmed like TEE, is a theological education project which provides Biblical training to laymen and church leaders.

I am sure our textbooks are accepted in the evangelical world. Other denominational teachers are welcome to examine and use our materials.

We have now completed the following courses, which are used by resident schools as well as by correspondence:

Roman/Galatians - textbook: Epistle of Paul to the Romans -- E. F. Bruce
Epistle of Paul to the Galatians -- Alan Cole
 Gospel of John - textbook : Gospel of Belief -- Merrill Tenney
 Missions - textbook : Introduction to Christian Missions -- Harold Cook
 Old Testament Survey - textbook: The Old Testament Speaks -- Samuel Schultz
 New Testament Survey - textbook: New Testament Survey -- Merrill Tenney
 Christology - textbook: Jesus Christ our Lord - John Walvoord

Our first course, Roman/Galatians, was published for the college level about two years ago. We have more than 25 manuscripts that have been written and are now in the process of editing at various stages.



**Cont'd from P.11

(Q) ARE YOU INTERESTED IN AN ACCREDITATION PROGRAMME FOR YOUR TEE CENTERS?

(A) Smith, Willis, Pratt and Schmidt expressed an interest in accreditation. Smith added interest in transferable credit to one of their Bible schools; Schmidt cautioned that while accreditation was desirable, it should not be at the expense of curtailment of their training program. Parker hopes to have a curriculum by the end of 1976 that will be accredited by the Melanesian Association of Theological Schools.

(Q) DO YOU HAVE ANY TRAINED NATIONALS WHO ARE WORKING WITH YOU?

(A) Willis reports six full-timers; Ferris says he has 46 Filipino leaders and 25 aliens working together. Schmidt says that several national leaders are now in training and will be assuming leading roles in TEE soon. Smith says his nationals who are teaching for TEE are graduates of the Jaffray School of Theology (B.A. level), the highest level of training in Indonesia for C&MA work.

THE LOCAL CHURCH IN TAIWAN

AND TEE

The following article is based on an interview with Jim Ziervogel, lecturer in Christian education at China Evangelical Seminary and in TEE courses since its initiation in Taiwan in 1972. Mr. Ziervogel is a veteran missionary with the Overseas Crusades.

The overall Biblical concept of a teaching ministry, as found in Colossians 1:28, the training of everyone within the church on every age level, needs to be the basis for a vision within every church.

TEE has accomplished this mission in part, by not only training younger women, but also elders and leaders of local churches. This interaction of groups with entirely different educational backgrounds has presented a challenge to the teachers. The results have been a good balance for the old, who are hesitant to accept new concepts and for the younger, who have been helped by their seniors to be more practical and less idealistic.

However, the key to success for TEE is to implant the vision of a teaching ministry with the local pastors. Setting up TEE classes specifically for pastors would be well received. While a recent two week training course for

pastors was successful, a semester would have permitted greater penetration. Pastors, for the most part are seminary trained, and rightfully feel lowering themselves when they go into training at the same level as their parishioners.

With this type of separation, there is a high level of cooperation from pastors in seeing that their teachers get enrolled in classes, churches are opened for class centers, or whatever the need might be. But until they have a vision and real concern for training and teaching throughout the entire church, the greatest need of TEE in Taiwan---that of adequate supply of qualified teachers---cannot be met.

It has been very exciting to see students return every quarter for more courses. But we are running out of courses to give them!

China Evangelical Seminary, which has spearheaded TEE in Taiwan, has provided a satisfactory and necessary relationship. CES provides continuity (even if a teacher moves), guidance, research facilities, including the library.

Our CES graduates are definitely on fire with this vision of education for the whole church membership. They are already spreading the flame wherever they go.

American friends who want to help the work of ATA may contribute through Mr. Waldron Scott, World Evangelical Fellowship, Box 670 Colorado Springs, Colorado 80901, USA
Tax deductible receipts will be sent.

The next issue of Asia Theological News will feature mass Christian communication in Asia. Radio, films, cassette tapes, video tapes and literature for theological education will be presented.

**Cont'd from P. 5
TEE QUESTION AND ANSWERS

Our first books were too content-oriented, but the emphasis in the last year and a half has been on contextualization and on using Bloom's Taxonomy of Objectives to facilitate learning on all levels of complexity. To be candid, we are more pleased with these books than any we can find anywhere else.

TEE SYLLABUS

- 1 DEGREE COURSE**
- 2 DIPLOMA COURSE**
- 3 CERTIFICATE COURSE**

Dionson: I observed that the main problem of TEE is with the production of material. Besides requiring a large outlay of funds, it requires real expertise in writing really good teaching manuals. To national enthusiasm these factors are dampeners.

Pratt: Currently available TEE materials are ten units of instruction.

Schmidt: Our texts are adjunct studyguides from the Caribbean Publishing House. These have been adapted for use in our study program, where there are 16 different courses now in print in English. Our curriculum offers 36 courses for the completion of the prescribed course of study. It is anticipated that programmed instructional workbook/texts will be written for our seminary by nationals and missionaries and this writing will be done on the field to make the studies more applicable. Our current texts are valuable as a start; however, it is necessary to become 'nationalized' in this area at the earliest possible time.

Berndt: We have used only one TEE program textbook, Church Growth by McGavran, Wang and Gates; if there are others of that quality, we will be very eager to use them. Otherwise, our program is, in many ways, different from the traditional TEE.

Parker: The TEE program is aimed at active Christians who have English fluency equivalent to 10 years of formal schooling in English. As PNG has over 700 languages in its population of just under 3 million, English has been the normal language of government sponsored schools. But this does not mean that English was used as the mother tongue by all mature nationals. National students coming to the TEE program have difficulty in learning from English texts produced overseas. Thus, we are not using any overseas materials because of what are seen to be our unique problems and opportunities here in PNG.

(Q) WHAT IS THE STUDENTS' DROP-OUT RATE (ANY STATISTICS)?

(A) Willis: The dropout rate averages about 10%.

Schmidt: The attrition rate of the students is not considered a negative factor in TEE. There will be a proportionately higher rate of dropping in continued enrollment in TEE for a period of time; however, this does not mean the student has ceased studying--he often re-enrolls in the coming term of studies.

Ferris: The Lutheran Church in the Philippines had 37% drop out among 253 students.

3 PRINCIPLES

- 1 LOGICAL SEQUENCING**
- 2 ACTIVE RESPONSE**
- 3 IMMEDIATE CONFIRMATION**

The Nazarene Church and the Association of Baptists for World Evangelism had no drop-outs with their 54 and 28 students respectively.

Sprunger: The first class consisted of 17 Free Methodist ministers and church leaders in mountain tribal churches. The Conservative Baptists used the same materials to teach three students in two separate classes in the Hsilo area. Of the first group only six completed the course. While all three Conservative Baptist students

finished. However, of the six who did finish the course, most have gone on to complete other TEE courses.

Parker: It has been found in our limited experience, that about 50% of our students drop-out between the first semester meeting and the final meeting in a semester. However, about 80% of those who finish one course continue with the next course.

(Q) WHAT IS YOUR OVERALL EVALUATION OF TEE MINISTRY (POSITIVE EFFECTS AND PROBLEMS)?

(A) Smith: It is too early to give any conclusive evaluation. We are fully aware of shortcomings. At the same time, if these are compared to the results of seminary products of the last two decades, most in our church here will agree that what we presently have, even with these weaknesses, is better. The students have no desire to exchange what they have at present or something more "institutional."

Our overall evaluation of the TEE ministry is very gratifying. The interest has been very high. In fact it has been so high in some places where we have centers that we have had to limit it to certain leaders in the church as well as screen out those who have low academic ability through an entrance test.

Dionson: I still believe TEE can meet what traditional training programs cannot provide. These are, first of all, the training of lay pastors who cannot leave their churches to attend residential schools. Secondly, TEE provides continued training of graduates of residential diploma or B. Th. programs who also cannot leave their present work for higher training.

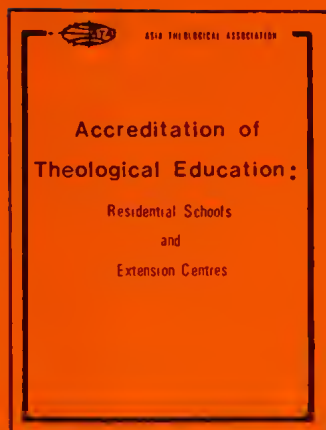
Schmidt: If I were to evaluate TEE as a method of training leaders for Christian ministry, I would say it is extremely functional. I would also say TEE is dependent upon educational principles that are theologically sound to make it a functional method. TEE is not the only method of training leaders for Christian ministry; however, any theological training which enables recognized church leaders to plant churches and to disciple the saved would need to be considered a positive method.

Sprunger: The steady growth in class enrollment and wide participation of churches of various denominations indicate the interest in and need for the TEE program. It is evident from the above that the preparation of new courses and study materials has not kept pace with the growing number of students. Some students have completed all courses offered to date and are impatiently waiting for new classes and materials.

**Con'd on P. 8

JOINT ATA TRI-ANNUAL AND

ACCREDITATION MEETING, OCT.10-14



ACCREDITATION COMMISSION MEETING POSTPONED TO OCT. 10-14

Previously scheduled for June, the ATA Accreditation Commission meeting will be postponed to October 10-14. The meeting will be held in Hong Kong right after the All Asia Communication Conference.

Already 50 schools have responded. Interested schools of each country are asked to discuss accreditation among themselves, then elect one or two representatives to attend the Accreditation Commission meeting. At the meeting, papers to be presented will be the validity of ATA accreditation scheme, curriculum, accreditation committee, standards and finance. Discussions will follow.



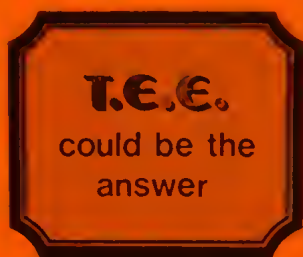
NEW BOOK: DEFENDING AND CONFIRMING THE GOSPEL

Research papers presented at the September 1975 World Evangelical Fellowship Theological Commission meeting in London have now been compiled into a book Defending and Confirming the Gospel (61 pages). Coordinated by Dr. Bruce Nicholls, this compilation is the work of 20 theologians from five continents. Price: 80c airmail, 35c surface mail, add postage. Persons interested in receiving a copy, may write to:

Mr. John E. Langlois
Les Emraise, Castel
Guernsey, Channel Island
United Kingdom

Defending and Confirming the Gospel

The Report of the 1975
Consultation of the
Theological Commission
of the
World Evangelical Fellowship



TEE FILMSTRIP: "TEE Could Be the Answer."

ATA has produced a 20 minute filmstrip to aid in the development of TEE in Asia. It comes complete with narrative cassette tape, script, and publicity brochures. It can be purchased from the ATA office for US\$15.



Prayer



WANTED FOR ATA: Missionary Secretary with English as a mother tongue. Must be able to compose and type letters in good English.

Please write to ATA's office.

MINUTES OF THE K.F.C. ANNUAL MEETING (Australian Presbyterian)
HELD IN SEOUL ON JANUARY 9 - 10, 1976

The meeting was preceded by a reception in honour of Dr. Helen P. Mackenzie who is retiring from missionary service after 24 years in Korea. This was attended by about 100 missionary and other friends. The first business session was held at the Seoul Union Club and afterwards at the Asian Center for Theological Studies and Mission.

Dr. and Mrs. P. van Lierop of the United Presbyterian Mission and Dr. C. Prince of the Southern Presbyterian Mission attended as fraternal delegates. A Bible study was led by Dr. S.H. Moffett and a report on the Fifth Assembly of the W.C.C. held at Nairobi, Kenya was presented by the three delegates from the Presbyterian Church of Korea - Dr. Ho Chun Hyun, Director of the Urban Development Research Institute of Yonsei University, Dr. Kim Hyung Tae, minister of the Yongdong Church and the Rev. Kim Yoon Shik, General Secretary of the PCK. Rev. Kim Yoon Shik also brought greetings from the General Assembly. Other visitors included Dr. and Mrs. Stanton Wilson, Dr. and Mrs. John Talmage, Miss Daphne Roberts and Mrs. Eileen Moffett.

PRESENT: Misses D. Watson, J. Anderson, C. Mackenzie, D. Knight, Drs. H. Mackenzie, E. Nicholson, B. Martin, Mr. B. Skerman, Rev. and Mrs. B. Rowe, Rev. and Mrs. D. Neil.

OPENING: The meeting was called to order by the chairperson and the pastor, Miss J. Anderson, led a short devotional service.

WELCOMES: The chairperson expressed a special welcome to the Rev. B. Rowe after his period of illness and to the fraternal delegates who were given the right of the floor and later brought greetings.

RIGHT TO VOTE: The right to vote was given to Dr. Beth Nicholson who has now completed one year of missionary service in Korea.

AGENDA: The agenda as circulated was adopted.

REPORT OF THE NOMINATIONS' COMMITTEE: The report of the Nominations' Committee was received.

ELECTION OF OFFICERS AND REPRESENTATIVES: The officers and representatives were elected as follows:

Chairperson
Secretary/Treasurer
Ad Interim Committee
Pastor
I.P.B.A.C.

Language Advisor
O.C.C.C.
K.A.V.A.
T.B.A.
S.P. Annual Meeting
U.P. " "

Miss D. Knight
Rev. D.J. Neil
All KFC members
Miss D.C. Watson
Miss J. Anderson and
Mr R.B. Skerman
Miss D.C. Watson
Rev. B.M. Rowe
Mr R.B. Skerman
Mrs M. Neil
Miss D.C. Watson
Dr. B.M. Martin

INSTALLATION
OF OFFICERS:

The new officers were installed.

MINUTES OF
PREVIOUS MTG.:

The minutes of the KFC meeting held on January 10-11, 1975 were confirmed.

CORRESPONDENCE:

The correspondence was received as follows:
from BOEMAR Supt. 20/11/75 re method of paying
missionaries' salaries.

BUSINESS ARISING
FROM CORRESP.:

1. BANK ACCOUNTS IN U.S.A. VOTED to transfer missionaries' checking accounts from the F.N.C.B. San Francisco to the Bank of America, San Francisco and ask the treasurer to obtain the necessary forms to do this.

KFC 2287

REPORTS FROM
REPRESENTATIVES
AND COMMITTEES:

The following reports were presented and received:

A. GENERAL

1. Board Representative - Rev. D. Neil (Appendix A)
2. Treasurer - Rev. D. Neil (" B)

B. STANDING COMMITTEES:

1. Juridical Person - Rev. D. Neil (" C)
2. Publicity - Miss D. Knight (Verbal)
3. Language Advisor - Miss D. Watson (Appendix D)

C. STATIONS:

1. Pusan Station - Miss J. Anderson (" E)
2. Seoul Station - Miss D. Watson (" F)

D. INTERDENOMINATIONAL & INSTITUTIONAL

1. Il Sin Women's Hospital -
Dr. H. Mackenzie
Mr. R.B. Skerman (" G)
2. Yangji Vocational Training Centre-
Rev. B. Howe (" H)

3. Yonsei University Board -
Dr. H. Mackenzie (" I)
4. K.A.V.A. - Mr. R.B. Skerman (" J)
5. T.B.A. - Mrs. M. Neil (Verbal)

E. SPECIAL APPOINTEES:

1. Rep. to UPM Annual Meeting -
Mr. R.B. Skerman (Appendix K)
2. " " SPM Annual Meeting -
Miss D. Knight (Verbal)

BUSINESS ARISING FROM REPORTS: 1. KFC PROPOSED BUDGET FOR 1977. (See Treasurer's Report App.B) VOTED to submit a budget totalling US\$18,700 as set out in the report.

KFC 2289

2. PWLU GIFT TO FIELD COMMITTEE. (See Treasurer's Report App.B) VOTED to commit the amount of US\$253.22 to Miss Watson for disbursement.

3. APPOINTMENT OF JP AUDITORS. (See J.P. Report App.C) VOTED that the following persons be appointed as auditors of the JP when present terms expire:

KFC 2290

Mr. R.B. Skerman	Reappointment
Dr. E. Nicholson	Replacing Mrs M. Neil

PERSONAL REPORTS: Personal reports were presented and received as follows:

- | | |
|--------------------------|--------------|
| 1. Miss J. Anderson | (Appendix L) |
| 2. Miss D. Knight | (" M) |
| 3. Miss C. Mackenzie | (" N) |
| 4. Dr. H. Mackenzie | (" O) |
| 5. Dr. B. Martin | (Verbal) |
| 6. Rev. and Mrs D. Neil | (Appendix P) |
| 7. Dr. E. Nicholson | (" Q) |
| 8. Rev. and Mrs. B. Rowe | (" R) |
| 9. Mr R.B. Skerman | (" S) |
| 10. Miss D. Watson | (" T) |

CLOSING:

As this concluded the business, the meeting was closed with prayer after a short programme in which the children of the mission participated.

Desmond J. Neil
Secretary

APPENDIX A

REPORT OF THE BOARD REPRESENTATIVE

1. General. The early part of 1975 in Korea was marked by the continuing expression of opposition to government policies which, it was claimed, resulted in the restriction of human rights. There were calls from many groups for the restoration of democracy and for freedom to practice religion outside the church aimed at the establishment of social justice and human welfare. A major concern of the churches was the release of about 200 students, professors and leaders, many of whom were Christian, who had been charged with violation of one or more of the Presidential Emergency Decrees.

Christians and others in Korea and overseas including Australia and New Zealand, contributed to the support of the Dong-A Ilbo when loss of advertising support threatened its closure.

A national referendum was held on February 12 which reaffirmed popular support for the "Yushin" constitution and President Park's leadership.

Soon afterwards, 148 students and others were released from prison but remained under strict surveillance. Another 35 were kept in prison and about two months later on April 8, the Supreme Court rejected appeals for clemency and upheld the sentences, - death for 8 and long prison terms for the rest.

A crisis developed in the universities when the MOE refused to allow the reinstatement of students and professors who had been released to their colleges. After a couple of weeks of rioting, the MOE strengthened its demands, forced the resignation of Dr. Park Dae Sun at Yonsei and by mid-April all the nation's leading educational institutions were closed.

Early in May, the collapse of Cambodia and South Vietnam exerted a profound influence on the mood of the country and the communist threat on the peninsula appeared greater than ever and drew forth various calls for co-operation and unity among all classes to assure the maintenance of total national security in the face of a possible attack from North Korea. On May 13, the President proclaimed Emergency Decree No. 9 "in order to consolidate national unity, coalesce national opinion and to enable all people to prepare themselves thoroughly for an impregnable posture of national security". The decree imposed severe penalties for any criticism of the "Yushin" constitution and for any word or act that might be understood to jeopardise "the National consensus". The same day the colleges were reopened, all campus student organizations were dissolved and a new National Student Defence Corps established on every campus.

The church is being challenged to witness faithfully to the individual and social aspects of the Gospel in the light of these political and social realities.

Throughout the year a good deal of attention was focussed on the detention and trial of 4 ministers - including the Rev. Kim Kwan Suk, general secretary of the KNCC - charged with misuse of funds sent by "Bread for the World" in W. Germany. Since the funds were used to help the families of prisoners jailed for violation of the Presidential Decrees, sentences of 6, 8 and 10 months were handed down. All had been released by the end of the year except Rev. Park Hyung Kyu who is expected to be freed next month.

2. The Presbyterian Church of Korea. The PCK, in so far as one can speak of a denomination as a single entity, while being very much aware of the political and social implications for the church's life in Korea today, is making church planting and church growth its number one priority. The theme of the 60th General Assembly held in Kwangju in September was "The Church in Mission". The Assembly heard a report that 194 new congregations had been established since 1974 and adopted a resolution to set a target of having 5,000 congregations (presently 2,879) by 1984/5, the centenary of the beginning of missionary work in Korea, and a denominational membership of 1,000,000. The Department of Evangelism is organizing a program of house to house visitation throughout the country. During the summer two major conferences were held - one attended by 2,000 ministers and elders and another by those involved in urban/industrial mission. In 1976 another large gathering of men and women evangelists is planned. A tithe of the thanksgiving offering is being requested for missionary outreach.

The Assembly elected the Rev. Han Wan Sok as moderator, confirmed the appointment of the Rev. Lee Eui Ho as General Secretary of the Department of Evangelism and appointed the Rev. Kim Yoon Sik for another term of 4 years as General Secretary.

Three of the seven representatives from Korea to the WCC Conference at Nairobi in Kenya were from the PCK. The others were from the Kijang, Methodist and Anglican churches.

The O.C.C.C. met in January and June and dealt with matters related to finance and personnel. Since the Rev. Homer Rickabaugh has begun working as an assistant to the General Secretary it is hoped that the aims of the committee might be more closely attained. Agreement was finally reached with the UPCUSA on the use of the land-sale proceeds and financial difficulties in the PCUS not only created chaos in budgetting this year but will result in a reduction of around 3 to 5 missionaries from the Korea field in 1976.

Appreciation of the work of the PCA in Korea through its missionaries was expressed at the 100th meeting of the Pusan Presbytery and the 50th meeting of the Presbytery in Masan.

3. Missionary Staff. BOEMAR has given assurances to the PCK that it expects to appoint a new missionary early in 1976 to work in the Youngdeungpo Industrial Mission program as well as increasing its grant towards the salary of the Rev. In Myung Jin who already works in the program. Requests have gone to BOEMAR for 3 missionaries in Chinju.

one in Masan. It has not been possible to find a nurse for the Andong hospital. John Brown has suggested that BOEMAR assist in supporting missionary personnel from other countries in Asia or Latin America to fill the other requests. This has not yet been given serious consideration by the PCK.

4. Scholarship Students. BOEMAR continues to support 3 scholarship students. Mr. Park Yong Man at New College, Edinburgh studying New Testament and Misses Kim Kwi Yup and Im Chang Bok studying Christian Education in the U.S. It is hoped that Elder Cho, principal of the Hanal Middle School in Andong, will be able to spend 9 months in Australia to gain experience in dairying and pig-raising, during 1976.

5. Korean Ministers to Australia. BOEMAR has assisted in getting two Korean ministers to Australia to minister to Korean congregations there. The Rev. Kim Eui Tae, a professor at the Seminary teaching systematic theology, left on January 9 for Melbourne where he will be pastor to the Korean congregation and also study in the newly established Doctoral program at the Melbourne College of Divinity.

The Rev. Kim Sang Oo is a minister of the Kihang church. He served in South Vietnam as an army chaplain and after his discharge was pastor to the Korean congregation in Saigon. He was unable to leave the country before the communist takeover but it is hoped that he will be released soon to go to Australia as pastor of the Korean congregation in Sydney.

6. Visitors to Korea. During the year we have had visits from the superintendent of BOEMAR, the Rev. John Brown in May, the secretary for Justice and Development of BOEMAR, the Rev. R. Wootton and Mr. Ian Hunt, Law Agent of the PCA and legal advisor to the Board. Assistance with fares was also given to Dr. Roger Goucke who spent a couple of months working with Dr. John Sibley on Kojedo.

7. Conclusion. The concern of the PCA for the church in Korea was shown in a report on Korea presented to the Victorian Assembly last October and a resolution which was subsequently adopted. The content of these was conveyed to the political and religious leaders in Korea as well as to the missionaries. We praise God for the vitality and growth of the church and pray that he will continue to guide us as we participate in the life of the church in these difficult yet challenging days in Korea.

Desmond J. Neil
Board Representative

APPENDIX B

REPORT OF THE TREASURER

1. General: Towards the end of the year 1975, the economy began to recover from the world-wide economic recession, as overseas markets improved. Exports failed to reach the goal of US\$6 billion but GNP growth is reported to be as high as 7.4%. Inflationary trends were clearly evident as consumer prices are reportedly up by as much as 30% over the previous year. Rises took place in such basics as fares, electricity rates, fuel and telephone charges among other things.

In 1975 also, Korea's population reached 35 million, an annual growth rate of 1.7%. The nation saw the completion of some major construction projects such as the Namhae, Yongdong and Tonghae expressways and several large industrial plants.

The year 1976 will see the completion of the fourth 5-year economic development plan. Export goals are set at US\$6½ billion. A growth rate of 8% is envisaged. Among the major goals are defense preparedness and economic stability. Defence spending now receives 35% of the national budget of which 1/10th is covered by the newly instituted Defence Tax. A defence industry is being expanded for the manufacture of small arms and tanks. It is hoped to extend contracts overseas for construction projects, in the Middle East and Central and South America. Technicians and laborers are being sent to build port facilities, dams, roads and housing units.

Government sources reported "with a view to making the heavy chemical industries the chief export line of the nation, stress will be laid on steel, machinery, electronics, shipbuilding, petrochemicals and fertilizer. Expansion work on the 2.6 million ton iron mill in Pohang is scheduled to be completed in 1976. A massive plant to supply 200,000 tons of water will be added to the machine industrial estate at Changwon. Construction of a petrochemical base at Yochon will be financed with 1,300 million won in government investment and the seventh fertilizer plant is expected to start operation during 1976.

"In the sector of social overhead, nationwide expansion and paving of highways are planned for the year. Other highlights of the development program include the expansion of Kimpo International Airport, continuing work on the second and third atomic power stations, investment of 11,200 million won for increased production of coal.

"Vocational and technological education will receive added impetus." (The Korea Herald, January 6, 1976).

However, the hopes for price stability were dimmed by major increases from the beginning of the year 1976 e.g. freight charges by 25%, air fares 25%, and overseas postage by 66.6% (airletters now cost 46 cents U.S.) Currently, there is great excitement over the reports that there may be large quantities of oil in the continental shelf southeast of Cheju Island.

2. Mission Account. The mission accounts for the year ended 31 December 1974 were audited by the accounting firm of Mr. Hwang Mun Sam, and a satisfactory report was given. In 1975 we ended the year with a budget surplus of US\$9,413.63 mainly because of the benefit received when the Korean won was devalued last December 1974. A proposed budget for the year 1977 is attached.

A gift of \$253.22 was received from the P.W.M.U. Mini-mission Box appeal for the Korea Field.

3. Inter-Presbyterian Mission Office. The I.P.M.O. has been forced to make major changes because of rising costs of the operation and

resignations of senior staff. The cashier, Miss Synn Hwa Sun left early in the year and Mr. Henry Hahn, the business manager will emigrate to the U.S. in March. It is hoped that Mr. Shim Oo Chun will replace Mr. Hahn. In order to reduce costs, the office space has been reorganized so that the Overseas Church representatives, Dr. Palnuge and Dr. Wilson, and Miss Marion Shaw, will occupy space in the IPMO and rent their former office space. The office staff was also reduced by one person, Mr. Sohn Won Ho. The proposed 1976 Budget for the IPMO is attached.

K.F.C. Proposed Budget for 1977

Staff Salaries:		US\$
Mr. Shin Ik Kyun	4,100	
Mr. Kang Yong Taek	2,900	7,000
Secretarial Assistance - Miss D. Watson		1,000
Vehicle Operation:		
Ulsan	1,000	
Pusan	1,000	
Seoul	1,000	3,000
Missionary Travel:		
Chunju	100	
Seoul	750	
Ulsan	200	
Pusan	750	1,800
Upkeep of Furnishings		
Seoul	150	
Ulsan	100	
Pusan	200	
Chunju	50	500
Language Study		1,000
Administrative Expenses:		
Seoul	600	
Ulsan	150	
Pusan	150	900
Juridical Person		1,000
Insurance - Vehicles & Equipment		1,000
Annual Meeting & Retreat		300
KAVA Dues		200
Unallocatted		1,000
		US\$ 18,700

I.P. .C. Operational Budget for 1976

<u>Income</u>		<u>Expenditure</u>	
U.P. Mission	12,000	Postage	1,400
S.P. Mission	10,368	Office Supplies	1,100
Stabilization Funds - SPM	1,400	T'phone and T'gram	1,000
" " UPM	1,600	School Travel	1,000
Bank Interest	1,500	Transportation	1,200
Shipment Service Charges	1,200	Utilities	2,850
Mail Service Charges	100	Miscellaneous	1,600
Accounting Service Charges	200	Salaries	16,660
Canadian Mission	550	Education Allowance	2,550
U.P. Juridical Person	500	Audit Fee	600
Emerging Economies Corp.	100	Furniture & Eqipt.	200
Taecheon Beach Association	150	Contingency	392
Previous Year's Unspent Budget	884		
	<u>30,552</u>		<u>30,552</u>

APPENDIX C

Report of the Juridical Person

1. Amalgamation of Plots. On 7 April, 1975 the following plots of land were amalgamated:

<u>Previously</u>		<u>Area</u>	<u>Now</u>	<u>Area</u>
469-1 Chwa Chun Dong, Pusan		10.5(pyung)		
470-1 " " " "		31.0(")	471-1 Chwa Chun Dong, Pusan	911.5 pyung
471-1 " " " "		870.0(")		
479-5 " " " "		1.3(")		
435-1 " " " "		103.5(")	471-5 Chwa Chun Dong, Pusan	231.9 pyung
471-5 " " " "		127.1(")		

2. Change of Seal. At the request of the court house, the JP seal was reduced in size but retains the same lettering.

3. Transfer of ownership of land Pusan. 37 pyung of land at 435-2 Chwa Chun Dong, Pusan which was registered in the joint names of Leo Kwang Kyuk and Yoon Dae Sun was transferred to the JP after gaining approval of the Home Ministry. Approval was rejected for 24.5 pyung of land at 432-4 Chwa Chun Dong, Pusan because it was marked on a map of the hospital area as a warehouse. A new application will be made noting its use for the hospital dormitory.

4. The JP was called to appear in court cases at Choongmoo and Chinju over transfers of former mission property some 30 years ago. We have done what was necessary in not contesting the case in Chinju and in providing written evidence of the conditions under which the land was given at Choongmoo.

5. Tongnae property boundary dispute. In March 1970 when the wall at the top of the compound was built no new survey was made but the boundary which had been made with a fence from about 50 years previously was followed. Now, since the wall was built but 5 years ago a problem has arisen. A neighbour at the back of the property claims that about 7 pyung of his land is enclosed by the new wall and 1 pyung of the Yangji School land is outside the wall. The problem has still not been resolved.

6. Chinju Presbytery plans. Nothing concrete has yet been suggested for the use of the land sale proceeds. Apparently, some consideration is being given to building a Bible School on the land originally purchased as a hospital site.

7. Trustees.

		<u>Term expires</u>
Chairman	D.J. Neil	1979. 9. 2
Trustee	J. Rowe	1979. 9. 2
"	D.A. Knight	1979. 1.10
"	D. Watson	1977. 7.25
"	B. Martin	1978. 7.20
Auditor	R.B. Skerman	1976.12. 3
	M. Neil	1976.12. 3

8. Business Manager Tour and Training. During the year Mr. Sohn has attended a short training course and also participated in a government sponsored tour to industrial sites throughout the country.

9. J.P. Funds. The balance of the proceeds for the sale of the Seoul houses was paid over to the Yangji School. Funds still on hand are:

Proceeds sale of Chinju property (Med. and Small Ind. Bank, Chinju)	7,349,803 won
" " " Chwa Chun Dong Property (Korea Trust Bank, W. Pusan)	1,200,000 won

Desmond J. Neil, Chairman

APPENDIX D

Report of the Language Advisor

The only member of the Mission engaged in full-time study during the period under review was Dr. Beth Nicholson. She is continuing her studies at the Korean Language Institute, Yonsei University, where she completed 3rd level in December, 1975. She is making satisfactory progress, and coping well with the inevitable strains and stresses of intensive study. The present plan is to continue with 4th and 5th levels, work at Il Sin Hospital during the summer, and complete the course in the Fall term. Mr. Skerman has completed third and fourth levels with a tutor in Pusan.

Dorothy Watson,
Advisor

APPENDIX E

Report of Pusan Station

During 1975 there was much coming and going by members of Pusan Station, in fact I was the only person who, apart from holidays, didn't leave Pusan. Both Helen and Cath Mackenzie went to Australia for a few months to take part in the launching of the Mackenzie Foundation; Beth Nicholson came and went at language school vacation times; Barbara Martin returned from furlough in Australia in September and Ben Skorman went to Australia in October and returned in December. Professor C. Rendle-Short arrived in November and will stay for about six months to help out in the hospital.

While Dr. Mackenzie was in Australia an intruder broke into her apartment and created havoc with her belongings and a few things were stolen so, rather too late, we burglar-proofed (we hope) the windows and door. Other work on mission property included repairs to the ondol floor in the servant's house.

An election of office bearers was held and Mr. B. Skorman was elected chairman/Secretary, and Miss J. Anderson Treasurer.

It was reported that B.O.E.M.A.R. has proposed a change to the payment of salaries of those working in the hospital, the proposal being that the hospital pay up to the equivalent of \$2,000 a year each in local currency.

J. Anderson

APPENDIX F

Report of Seoul Station

During International Women's Year, Seoul Station did not do anything different from any other year. The women dominated the scene, due to sheer weight of numbers. The Station has acquired no property, so has no decisions to be made about selling it, or improving it, or repairing it, or heating it. Etc. There are no births, deaths, or marriages to report, or changes of occupation. Des and Marjorie Neil continue to work, and to be their usual hospitable selves, both to people from the Capital and the Provinces, and Beyond. Beth Nicholson continues to study Korean language, and loses sympathy in direct proportion to her impressive conversational gains. Dorothy Watson continues to work, plus do some of the odd jobs requested from time to time.

Seoul Station has met once only informally as a Station, has no office-bearers, and really has nothing to report. The members of Seoul Station are glad to meet with members of Other Stations at any time. The members of Seoul Station smile and sing under all difficulties, and help one another in times of trouble. Seoul Station members live in a city of 6,884,000 people-and-rising-steadily, and sometimes feel overwhelmed by the problems experienced by so many of them - hence the desire, expressed elsewhere, to become involved in these problems where possible.

The members of Seoul Station wish health and prosperity and strength and wisdom to the members of Other Stations during this year of the Dragon.

Dorothy Watson,
Deputized Representative

APPENDIX G

Report of the Il Sin Women's Hospital

It is hard to find a new way to present an annual report to the KFC for the 24th time, specially as almost always there has been an increase in work done, there are never enough doctors, there is always some problem to do with training, taxation, building etc.

It is like a dream to remember the few years after our permanent building was opened in 1956 when we had plenty of space and didn't need to use what is now the Gynae. ward for patients. In 1975 the daily average in-patient count at midnight was 129.5, 85.3 adults and 44.2 infants, plus another 40 infants not admitted. Though our licenced number of beds is 155 (since June 1974), we actually only have 80 (or at a pinch 85) adult beds in addition to the 14 in the delivery room and 6 recovery room beds. So, finding a place to lay patients down is a daily headache and we are sending away to other hospitals many women who have not attended the prenatal clinic, have no special abnormality, have enough money and are early enough in labour. The seriously ill or abnormal, the poor and the urgent we must make room for. Space is only found because too many patients leave hospital at their own risk when they should stay.

A few figures:		<u>1975</u>	<u>1974</u>
Out-patients: New patients	Total visits		
		30,086 (+34%)	112,410 (+39%)
Daily average (365 days)		302.9	22,496
In-patients: Admissions		8,850 (+14%)	7,758
Inpatient days		47,267 (+ 7%)	44,183
Deliveries	5,953 or 16.3/day	(+17.4%)	5,070
Babies born	6,052		5,171
major operations	800	(+22%)	656
<u>Major milestone</u> The 50,000th mother was delivered of a son in September.			

Two more departments with specialist staff were added in 1975: Internal medicine and Anaesthetics. During part of the year we had 6 specialists in Ob-Gyn, 2 Pediatrics, 1 Surgery, 1 Medicine, 1 Anaesthetics - but never all at the same time! We have tried unsuccessfully to get Xray and Pathology specialists also. All this effort was an attempt to get recognition again as a training hospital for residents. We are allowed 6 interns for 1975 but no new residents for 1974 or 1975. We have now been reinstated, though rather

precariously, and for 1976 can take 2 first year residents in Ob-Gyn, 1 in Pediatrics (a new departure) and 6 interns again. And we will not now have to send our residents to Seoul

The training of nurses in midwifery continues and a further 57 graduates in 1975 bring the total we have trained to 850. There are 60 midwifery trainees at present. This number should be increased to 80 if we had the dormitory space. In addition, 106 undergraduate nurses from 2 nursing schools had clinical experience of obstetric and newborn nursing.

In June and July the Mackenzie Foundation was launched in Australia using two very effective films made by Es Giddy. Barbara Martin was already in Australia on furlough, Cath joined her in a hectic month of preparatory meetings and I was there too for the actual launchings in the capital cities. Mr. Everald Compton was an indefatigable and enthusiastic organizer. Over \$A170,000 had been received or promised when we last heard, but returns from many congregations were still not in.

In Korea, permission was received from the G.A. and the 3 Presbyteries of this province to appeal for funds for free treatment. A committee of the hospital board has been working on this but waiting for the Korean version of the film has delayed some of the action. At Christmas the hospital staff decided to give to this fund the money they would otherwise spend on gifts for each other. The total was W375,150 or about \$A625. In addition, W358,400 has come from 17 churches and W201,500 from 2 individuals - a total of W938,050 so far.

In January Dr. Beth Nicholson began the long grind of language study but she has also worked hard in the nursery during her vacations and long week-ends. Fortunately she understands the language of newborn babies and her advice and guidance has been welcomed by Dr. Kwak.

Dr. Coralie Rendle Short, who has been Prof. of Obstetrics and Gynaecology at Addis Ababa, joined our staff in mid-November for six months, with the possibility of a longer stay. She is getting more and more busy with operating and teaching interns and residents and we are grateful for her help.

This will be the last report on the hospital from me, but I look forward to reading next year's and the years' after written by a different hand, but perhaps telling a similar tale of ever more patients and the same or different problems. And I know that in so far as it is the Lord's work and a witness to Him the hospital will continue to serve the community, and I pray that He will guide Dr. Kim and Dr. Lim, Miss Kim and Mr. Kim, and each one of the missionary staff and give them grace to work together that the hospital's doors may remain open to any woman or baby in need of care. And I pray that through the witness of the hospital patients and staff may be led to know Christ and to the wholeness of life in Him.

Helen Mackenzie

Il Sin Hospital Management Report

As the Il Sin Hospital Accounts operate on a calendar year basis there has been insufficient time to get any Financial Reports ready for this meeting. Suffice it to say expenses for 1975 will be in the order of US\$900,000, there may be a small surplus, and even if there isn't we will probably have a taxable income as the Tax officials have refused to let us claim more than 50% of our Retirement Pay Liability for 1975 as an expense.

This compares with an expenditure of US\$657,000 last year (at present exchange rates). This 37% increase in expenditure was brought about by three factors:-

1. Price & salary rises in 1975. e.g. blood increased by 286% in price because officials felt it was shameful that it should cost less than Scotch Whiskey.
2. Having to adjust Specialist Salaries to rates which applied elsewhere.
3. It was the first full year of operation with the new building.

Our Budget for 1976, which despite the late date hasn't been finalized, is likely to be about US\$1,300,000. This has been brought about by:-

1. A Government Forecast of an average price increase of 30% in 1976.
2. A Board decision to pay two full bonuses instead of one and increase Salaries in June instead of September.
3. An increase in the number of Specialist Staff and another massive increase in Specialist Salaries to keep our rates competitive.

In 1975 we managed to restrict fee increases to Laboratory, X-Ray and drugs, so that there has been no increase in the major areas of Out patient Attendance Fees, Bed Fees, Delivery Fees, and Operating Fees for almost two years. A vastly increased patient load financed the hospital. Free treatment will average out at 15% for In patients and 30% for Out patients or an overall average of 20%. Unfortunately in 1976, while keeping free treatment at these levels, fees will have to go up considerably. We have also been able to finance a fairly large extension ourselves.

1975 was the year in which the tax holiday for hospitals ended. In 1974 the law was altered and all hospitals lost their status as non profit social welfare institutions and were classed as profit making businesses. In September the tax inspectors swooped on all the church related hospitals in Pusan and all were found wanting and had to pay large amounts in back taxes. Two interesting things have come out of this. One was that none of the hospitals were able to bribe tax officials to reduce taxes, not even the ones which habitually pay bribes. The other was that some of our competitors will be forced to keep honest books so far as doctors' salaries are concerned.

Specialist Doctors' salaries are a continuing problem. The problem is that they look at their salaries in terms of net pay

commercial documents carry the Korean Superintendent's private name and citizenship number as the Hospital does not have a J.P. and the Mission J.P. is unacceptable. This makes it appear that the hospital is the Superintendent's private business.

Most new systems are either operating or have begun and should be nearing full operation by the end of the year. The major innovations in 1975 were the beginning of a Stock System which could eventually lead to Koreans in control of all stores, and a Prescription system for all drugs used in the hospital. After a year both systems still have considerable teething problems.

The Korean staff at present for perhaps the first time are pointing out problems and devising their own solutions and systems, are altering others so as to be more Korean, and are introducing new ones to suit local conditions.

So in 1975 the Korean Il Sin was born and seems healthy although it still has to learn to walk and run in a somewhat threatening environment.

B. Skerman

APPENDIX H

Report of Yangji Vocational Training Centre for Crippled People

During 1975 we maintained a fully qualified electronics teacher who has provided training for about 30 students. The last graduates made the total number of graduates 107 men, 92 of whom are known to have secured jobs or set up small businesses (and I mean small) of their own or with one or two other students.

Together with the local Presbyterian Church (Soo Ahn) we have continued to minister to the spiritual needs of these men and most of them have left the Centre in the knowledge of Jesus' love for them and the Holy Spirit's guiding protection. Many have received baptism.

Financially, we have continued to receive support from church groups and individuals in Australia, one church in Ulsan, the BOEAM (giving Mr. Shin's salary and paying rent for the house we live in), the OCCC and some business men in Ulsan (American and Korean).

In Feb. we commenced building a ground floor of 2 classrooms, 3 dormitory rooms, kitchen, dining room, bathroom and toilets and had nearly completed this when Church World Service money became available to complete a 2nd floor of 2 classrooms, library and auditorium chapel and a separate building of 3 more dormitory rooms and recreational room. The 1st floor had been started with money received by me while in Aust in 1974 and since our return to Korea, plus the remaining proceeds from the sale of the APM's Seoul land. This building was dedicated to God on Dec. 13th, 1975.

In June Force 10 Action (a joint programme of the Australian Council of Churches and Australian Catholic Relief) held a fund

after tax and seem to believe they have a divine right not to pay tax. To get a Specialist you must pay at least 400,000 a month net which is a gross wage of W650,000. To keep differentials in net rates, Gross Salaries escalate because taxes increase steeply. So, this year Specialist Salaries at Il Sin will range from US\$16,000 to US\$22,000. They make up about 30% of the whole budget. Up to the Tax inspections our competitors were paying most of Doctors Salaries from US accounts, declaring only a small proportion of the total in their books and in effect giving tax free Salaries. The Tax Inspections, and Emergency Decree No.9 on the control of the use of overseas accounts, have forced them to honest accounting policy. It should mean in the long run that Doctors' Salaries will be kept down to a more reasonable level as no one can afford to pay W2,000,000 a month so a doctor can have a net salary of 600,000. This and the new income tax methods introduced in Jan. 1975 may have the effect of making Doctors measure their prestige in terms of gross pay. So long as Doctors in private practice are subject to the same taxes there should be fewer problems in recruiting because of salaries. Then the deciding factor may be fringe benefits such as cars and housing.

Either way it remains difficult to keep fees down.

Despite all the financial clouds great progress was achieved in the day to day management of the hospital, especially in the process of handing over to Korean Control. Up until May I doubt if the staff really believed that Helen was going and great hope was placed in rear guard actions during John Brown's visit aimed at keeping both Helen & Cath here indefinitely. A major crisis erupted in June and lasted until early September. It resulted in the Korean Staff realising that they had to take responsibility for running the hospital and couldn't rely on westerners to do it, and that in order to run the hospital they had to work together.

Since then there has been a great improvement in cooperative decision making, especially through committees, and the position of the Korean Superintendent has been greatly strengthened. At the same time the Board seems to have decided that it has to take more responsibility for the hospital after Helen leaves. I have been told by the Chairman of the Board, that up to the present he has felt that the Board had little responsibility for the hospital because individual Board members had no money at stake in it, and as the hospital has not got its own J.P. have no legal responsibility for the hospital, and that final responsibility legal & financial lies with the Mission J.P. However events during the year, including a mistake of mine, have led to the Board accepting responsibility and exercising its authority.

Lack of a J.P. has brought other problems as well. At present we are building on a piece of land owned by the hospital but not in the name of the hospital but in the name of a private person, because foreign J.P.s cannot buy land. It is proving to be a complicated business getting the land transferred to the Mission J.P. This is necessary because of the risk of the private person being liable to heavy taxes because of the building. Also at present some

raising campaign for a follow up scheme for graduates we would like to implement. From this campaign we received W9,182,347 in Nov.

In 1976 we plan to begin a watch mechanic's department as a fulltime course and other part-time training e.g. tojang. These will greatly add to the cost of running the Centre but will provide some variety of training, especially for immobile people who need to sit in one place all day.

Because we believe we are under the Will of God we continue to rely on Him to provide for us, as He has in the past, through His chosen people from whom we can also receive prayer support, rather than rely on secular government agencies.

Barry M. Rowe

APPENDIX I

Report of the Yonsei University Board

This will be the last report from Yonsei Board to the KFC because we no longer are represented on the Board. It has been a difficult year throughout.

Early in the year the two professors and most of the students who had been in jail were released. The President, Park Tai Sun, reinstated the professors and allowed the staff to accept for processing entrance applications from the students.

The Ministry of Education instructed Dr. Park that the professors must be dismissed and that the students could not be accepted. Dr. Park had to choose between two courses: to obey the Ministry would allow him to continue as President, but this was contrary to his conscience and in any case would have precipitated student demonstrations that would have meant more arrests and closure of the school and he would ultimately have had to resign reviled by students and unhappy in his conscience. To disobey the Ministry would mean certain loss of his position, but his conscience and reputation would remain intact, the students and faculty 100% supporting him.

A confrontation developed and finally the Ministry of Education demanded that the Board dismiss the President. There were threats that the government would dissolve the Board (as they had done in another university) and take over the whole university.

On 3 April Dr. Park submitted his resignation and at a meeting on 10 April the Board accepted it with great regret. He had served for over 10 years and earned the respect and gratitude of all who knew him.

Dr. Lee Woo Choo was appointed acting President and on 11 June was appointed President of the University. Dr. Lee is a pharmacologist, a Severance graduate who has been teaching there continuously except for periods of study in the USA since 1941. He is a man of considerable reputation in his field.

The other major event of 1975 was a change in the constitution of the Board reducing the membership to 11. I reported last year that the alumni were pressing for more representation with less church and mission representation. KFC (Min 2284) advised me that the APA would be reluctant to give up its representation.

However, this year the Education Ministry were insisting that the Board reduce membership to 9, and after much negotiation the committee recommended a Board of 11, plus 2 auditors, to replace a Board of 15 plus 4 auditors.

The 11 are as follows: Pres. Ch. Korea (Jesus), Methodist Ch., Pres. Ch. R.O.K., Anglican Ch., U.C.C., U.P. and Methodist missions - one each, Alumni 2, representative of society elected by the Board one, and the President ex officio. The 2 auditors now are Dr. H. Underwood and Kim Young Chan, an alumnus. The 4 members dropped are one each from the Jesus Pres. and Methodist churches and the S.P. and A.P. missions.

It seemed this was the maximum number that would be considered by the Ministry and even then it was uncertain whether they would insist on reduction to 9. The S.P. and A.P. representatives were omitted from the recommendation because both missions became represented on Yonsei Board only at the time of union of Severance and Yonhi and by virtue of our historic connections with Severance. It was said to be the intention that S.P. and A.P. missions be represented on the Medical Affairs Committee which is appointed by the Board in April and does not necessarily consist only of Board members.

At the meeting on 14 October I moved the motion in terms of the committee's recommendation and John Somerville (for the S.P.M.) seconded it. The Ministry of Education approved the changes in the constitution on 30 Oct. The Board Chairman then asked for my resignation which I duly sent on 3 November.

At the same time Horace Underwood wrote a personal letter asking me if I had any suggestions as to which A.P. missionary the Board should appoint to the Medical Affairs Committee. I replied in part "I think it would be best for Yonsei Board to appoint whomever they consider is best qualified (and preferably someone closer to Seoul) rather than necessarily a member of our mission. The committee needs people who know something about hospitals and/or higher education, who also have adequate Korean language and are in a position to find out the facts on which to make informed judgements. I think those qualifications are more important than that any particular mission should be represented."

The Board gave me a farewell party on 27 Nov. at which I expressed my regret at the breaking of this tie between our mission and Severance which goes back to 1923. I personally have been enriched by the experience of membership of Yonsei Board and its predecessor for over 22 years. I thank the KFC for the privilege.

Helen Mackenzie

APPENDIX J

Report of KAVA

There are two noticeable things about most meetings of KAVA. The first is the large number of Korean representatives present and the dwindling number of Westerners. This is indicative of the number of Welfare Agencies started by foreigners which have been handed over to Korean Control. The second is its emphasis on social welfare and social work rather than medical or customs matters.

Although at present membership of KAVA gives the privilege of customs exemption on imports of drugs, medical equipment and relief goods, the organization is trying to become a sort of Korean Council of Social Services. Meetings usually have spoken on Social Welfare subjects and the Annual General Meetings have much of the flavour of a seminar on social issues. All this makes meetings a useful venue for swapping information with other people with similar concerns.

KAVA has been recognized by the Ministry of Health and Social Affairs as the mouthpiece of voluntary agencies in Korea. There has been quite a bit of co-operation from The Government especially over the regulations concerning customs exempt import. After representation from KAVA the harsher provisions of the latest law were relaxed. The government appears to appreciate the contribution of voluntary agencies and this year saw the Minister for Health and Social Welfare speak at the Annual Meeting, and hold an official reception afterwards.

Recently a series of lectures on Social Welfare Administration in other countries has been inaugurated, with the first lecture being on the British experiment. Members are being urged to be more flexible in their approach to Korean problems, try and co-operate with Government initiatives especially in Saemaul. One school of thought, forcefully expressed by the present President Captain Woods of the Salvation Army, is that while at present we are useful, our activities can be curtailed at anytime by the Government of our host country. In a similar vein, the East Asia Representative of UNICEF, said that countries like Korea had now developed enough skilled men for his agencies to use Koreans as advisors in West Africa; and that Korea was now in a situation where it could look after itself. Accordingly his agency was pulling out of Korea, except for specific short term experimental projects especially related to leadership training. When talking of existing projects in Korea he said that if they had been useful this would be proved by the Government funding them and if not they should die.

B. Skerman

APPENDIX K

Report of The United Presbyterian Mission Annual Meeting Feb. 1975

Much of what goes on at the Annual Meeting of a large Mission

such as the U.P. one, is not of much interest to the casual visitor, unless he is a student of parliamentary procedure and intra mission politics. However the meeting was extremely interesting, and I had the feeling that we were accepted as close colleagues in a common task, even as fellow Americans.

Three things stand out as memorable about the meeting. The first was the election, for the second year running of a woman as the Chairman of the mission, and the way she was coached by the male members of the mission in the correct way of running a meeting. The second one was the sheer range of interests of the mission. Reports came concerning work in High Schools, Universities, Translation and Bible Revision Committees, Theological Colleges, amongst students, in Hospitals, with radio stations, audio visuals and work amongst prostitutes. Thirdly some of the tension which exists in the mission community generally about political events in Korea came out in discussions of University and student work and the financial dealings of the K.N.C.C.. A little of this tension could also be sensed under the surface at the Three Mission Retreat (Australian, Southern, United Presbyterian), held after the meeting, at which the theme was 'Justice and Mercy' with particular reference to Amos, and Micah.

Ben Skerman

APPENDIX L

Personal Report - J. Anderson

1975 saw new areas of work achieved by the Chaplaincy Dept. of the Il Sin hospital, but there are still aspects of the work not being done. Our new involvement is with women in the out-patient department and with nurses who live in the staff dormitory, especially those who are doing the midwifery training. Kim Chondo Sa, herself a nurse and a Pusan Seminary graduate, has been accepted into a group that meets for devotions and Bible Study, and that does some service projects in the community, and through this group she has promoted a wider use of Scripture Union daily Bible readings and material than we were able to achieve in the past. As the midwifery trainees come to Pusan from other parts of the country they have problems that need to be talked out and much time is spent in counselling and in helping them to get settled in, and if Christian, linked up with the church of their choice. Some of the girls are not Christian and from among these four girls have become interested in learning about Christianity and are attending church.

The out-patient work is important, too, and it is good to have a person available to sit and talk with the women as they wait to be seen in the clinics. Miss Kim has been an asset in the preparing for and running of the teaching sessions for children that we have experimented with this year in two churches - in January a team of six went from the hospital and on two mornings we conducted teaching sessions in the church building in Shinum(신암), where we hold one of the country clinics. Over 100 children came each day and we taught Bible and simple public health through the use of charts, singing and puppets. Only about 12 children attended Sunday School so it was quite successful and a boost to the morale of the minister

and Sunday School leaders. However, in the long run I have doubts about this sort of programme. Unless there is adequate follow up and someone in the church with ability to continue the work then it achieves very little. A few months ago we learned that after some months went by the children stopped attending and there are two reasons for this, lack of interest and forbidden by parents.

As yet we have not been able to do any follow up work, that is the visiting of women in their homes after they have been discharged from hospital, those who have shown any interest in Christianity, and in one month there would be about fifty from the in and out-patient departments. We would like to be able to introduce people personally to the leaders of the church nearest their homes but this would take up most of the time of another staff member.

The in-patient work, especially in the obstetric ward, is very frustrating because of the large number of patients who stay in hospital too short a time, many for only two days. In 1975, 4,515 women were visited in the wards and of these about two-thirds claimed no religious beliefs. One would like to have more time to talk with them. 15 minutes worship is conducted in the ward each morning and through the use of the "Good News for Modern Man" in the new Korean version we have been able to provide simple consecutive teaching to staff present and especially to the patients in the Gynecological ward some of whom are there for two or three weeks. Occasionally special services of worship are held in the lecture room for staff, and on other occasions, such as Easter, Christmas, New Year, the 11 Sin paper is printed for the staff.

Our dept. is a member of the Korean Hospital Chaplains Association and each year we attend the annual Seminar held in the summer where aspects of the work are discussed and lectures given on related topics. In December Miss Soh attended a special Seminar where she did some study on counselling.

I have only one committee to attend and I was at the three meetings of the I.P.M.B.A.C. in 1975. However, I am still some sort of a member of the Presbyterian Womens' Association Executive and I attend the monthly meetings as often as possible and accompany them on the Spring visit to country and outer-suburban churches. I enjoy this connection with the women of the church in this province and hope there is an opportunity in the future to get to know them better.

I attended the 50th Anniversary of the Masan Presbytery held in the Eun Chang Church on 15th December and on behalf of the Mission received a plaque which I sent on to the Superintendent of B.O.E.I.A.R. In March I attended the ceremony at Sang Eh Won which marked the end of its being a leprosy patients' village and the beginning of it as the Yong Ho Farm (용호 농장). The disfigured patients were sent to the Government Leprosarium on So Rok Island (소록도 국립 수감소) so it was a sad day for many of the older people who had spent their lives and had many associations with 상애원 and the Church there.

I am very grateful for health and strength and for the opportunity to live and work with the Korean people and I hope that 1976 will bring peace and democratic stability to this uneasy land.

Joyce Anderson

APPENDIX E

Personal Report - D. Knight

This has been a year of challenges for me; as I look back on 1975 I can say with the Psalmist "The Lord is my Strength and my Shield, My heart trusted in Him and I am helped".

There have been many times in this year that I have felt completely inadequate to the challenge that lay before me, but in His Graciousness the Lord has given strength and ability sufficient for the task.

Early in the year I was notified of the approval of a Request for a grant from Germany through W.C.C., for our Rural Health work for a period of 3 years - the sum total of which is \$100,000, giving an annual budget of \$33,000. After many adjustments to the financial plans, the long talked of grant was suddenly a reality and I found that, rather than skimping here and there as I was accustomed to doing, I now had to spend money. To do this wisely without overendowing the people, takes a lot insight and courage to stand for one's convictions. It has, however, been a great help to our work, but the detailed reporting and the photographing of every phase of work is time consuming when there are so many other deadlines to be met.

The Community of Soyang Myun has benefitted greatly from this grant: Community Organization was reformed this year on a more sound footing and it was pleasing to see the number of Christians who were elected by a Non Christian community to the official positions on the Council. At the Village level they decided who was to build toilets and get improved kitchen facilities. The Community worked together to investigate the water problems of their own area and finally 3 small villages were chosen to receive help to put in clean mountain water reticulating systems. Larger villages can get this help from the Govt but there must be over 50 houses in the village.

Credit Union lectures have been organized and many villages have already formed their own group. I worked closely with the Community to draw up a plan and request to Germany for their own development. This has not as yet been approved. This request is intended to be an endowment for the ongoing of the health program - the people ultimately taking over the responsibility for the Preventive Health Program.

We have continued to work day and night in our health education program: days in home visits and preventive health clinics and evenings in the villages at mothers' clubs, 4H meetings, or young

girls groups, teaching health care. Much time is devoted to the making of teaching materials. We had some posters and teaching materials printed this year, which many other projects have found useful, but sales are at a standstill at the moment. The Department of Health has shown interest in distributing our materials to every P.H. Centre in Korea, but say they don't have the finance.

At the present time we are in the midst of our regular Winter Educational Program. This is our fourth and final one in Soyang Myun, as we will be choosing another area in which to work this month. This year 160 women are participating - they being the leaders of every mothers' club in the Myun. This is also an endeavour to pass over the responsibility of village health care to the mothers' club so that the work which we have commenced will be a continuous one.

In my own village, I have been working closely with the local 4d to encourage them and they hold their weekly meeting at my house on Sat evenings. I have a good working relationship with the village people, and am about to venture forth to set up Community development there too.

Many evenings have been spent in the villages conducting Bible study classes for the young girls of 2 villages in Soyang Myun. I also conduct a Bible discussion class for our staff on a short course series, after work on one day of the week and this has been appreciated by those who have attended. I am sure that the spiritual nourishment which has been given to the staff and the interest shown in them in taking them for cooking lessons on free Saturday afternoons has helped to make our Department unique within the hospital, for we are called "The Community Health family." Our staff are all fine Christians and work in their own country Churches.

Although the preventive health work and the community related work is a very satisfying one, the administration leaves much to be desired. After much discussion, the administration has been altered slightly for the better, but the basic problems remain unresolved. I have been carrying a heavy load of the work in this year and wonder, if, for my health's sake I can wisely continue to do so. I intend to work on a Cookery book, in Hangul, of Western recipes, this year as a form of relaxation to try and throw off the pressure of community health work. I also have a great desire to see a set of Infant Welfare notes printed in Korean so that the nurses and nurse aides working in out-post situations can have a guide to the healthy child. One of the real necessities of health care are being overlooked by those who are making goals and curriculum for the Nurse Practitioner Course, simply because the American system does not recognize the midwife and the infant welfare nurse as being important. More stress should be laid on this and I would value the opportunity to put my notes in print.

I would value the prayers of the Mission and the Church at home as I enter 1976, for the task is great and many issues at stake

are crucial for the development of a proper health care plan for Korea.

I wish to record my thanks to the Mission for the opportunity to Serve the Lord in the capacity I have been given here. I also valued the visit and counselling of Dr. Pritchard earlier in the year, and thank the Mission for this opportunity.

Dorothy Knight

APPENDIX N

Personal Report - C Mackenzie

As I sit down to think over and assess my work in 1975 I am more than ever conscious of the fact that the things I was going to do and didn't side of the ledger is heavily over balanced against the few things that have been done. As I attained my majority in Korean eyes I am very conscious that time is running out and that the things I want to do I must do quickly or I won't get them done at all.

1975 has been a different and special year in several ways. My responsibilities at the hospital have been much the same but more hectic because of my trip to Australia in the middle of the year. Getting ahead with lectures before going, and catching up with them and with the medical records after coming back seems to have taken up all my spare time. One thing I have been able to do this year was to have a little more out of the classroom contact with the nurses by having them come to my apartment to 'play' now and again and have enjoyed being able to share to some small extent the comparatively spacious place in which I live.

Our brief trip to Australia for the launching of the Foundation was a once in a lifetime experience which was looked forward to with much fear and trepidation but turned out to be a very enjoyable and stimulating experience. A tremendous amount of work had gone into the organization and preparation for the launchings in each state and the meetings were fairly well attended. The film, of course, made a tremendous appeal. To see, as well as to hear, certainly makes a difference. Helen and I were especially impressed by the participation and drive of many lay people and by the fact that 'continuing' and 'uniting' Presbyterians all joined in. In some cases we were told that this was the first time the two groups had met together since the vote had been taken. We don't yet know the final result of the appeal nor what will be the financial benefit to Il Sin but we do feel that whatever that result may be, the appeal has done a great deal to stimulate interest not only in the hospital, but in the wider work of the church.

Receiving the Florence Nightingale award in October produced a mixture of emotions. Knowing that I have done nothing to really qualify for this award which, as in the requirements, is definitely "not to crown a career", but for some special act of valour, I feel

very embarrassed about it all. However, it was heart warming to know that the Korean nurses wanted to share the opportunity of receiving this award with me, a foreigner, when they recommended my name to Geneva. So far as I can find out no other country has recommended other than their own nationals before. A visit to the grave of the President's late wife, an interview with his daughter at the Blue House, a reception by the Red Cross which was attended by many government ministers, a reception by the Korean Nurses' Association, in addition to the actual ceremony attended by the Prime Minister and his wife, all shared with the two Korean nurses who also received the award, were memorable experiences.

As I look back on 1975 I give thanks to God for all His goodness and for good health and worthwhile work to do and pray that in the coming year I will be able to do some of those things which so far are left undone. I am grateful to BOEMAR for giving me an extra 2 years in which to try to finish them.

Cath Mackenzie

APPENDIX O

Personal Report - H. Mackenzie

Once again, my personal report is being written after a report on the hospital and with the feeling that there is not much to report on other than my work there.

Yonsei Board and its Medical Affairs Committee were a heavier responsibility in 1975 than ever before. There were an unusual number of meetings at which attendance was important.

There have been extra meetings of Tongsan Hospital Board also because of crises in the administration there.

I have been a very poor member of the Pusan Christian Doctors Association, attending very few meetings this last year. In fact, I could make a long list of the things I have not done and would like to have done.

The biggest regret I have after 24 years of medical work in Korea is that we have failed to communicate our concept of the Christian ministry of healing to the leaders of the Korean church. The church as a whole still seems to see the role of a Christian hospital as a medical service for Christians, at a preferential cut price, and, even worse in the case of some leaders, as an asset, control over the administration of which will advance the status of church politicians. That it is the responsibility of every Christian to share in the ministry of healing to those outside the church even more importantly than within the church family, is a conviction shared by all too few.

But in spite of regrets over my own failures, I have much for which to praise God in the thirty years since we crept out of Australia.

myself without official permission from Canberra to go, crawled across the Indian Ocean in the slowest ship afloat, and collapsed on Kunning airfield after flying "the Hump" without oxygen. For friends made 30 years ago in China and now all over the world, and all the friends made in Korea; for the opportunity to do the sort of medical work I enjoy most and incidentally to learn more and more about less and less; for the gratitude of countless patients and for the grace to care for those who are not grateful too; for those known to me and those unknown whose lives have been enriched because they came to know Christ through the witness of Il Sin Hospital, I give thanks.

I pray that God will continue to guide those, both Korean and missionary, who are now carrying heavier responsibilities than I ever had, that they may be blessed as I have been in His service.

Helen Mackenzie

APPENDIX P

Personal Report - D.J. and M. Neil

The year 1975 has been a good one for the Neils. The children have enjoyed school and the long summer vacation, about half of which was spent at Taechon Beach. The boys have been in cub scouts and boy scouts and Elizabeth and Stephen starred in the 6th grade play "Jack and the Beanstalk". Elizabeth has been well throughout the year.

Marjorie began the year with bed rest 12 hours a day for 6 weeks. Somehow we all survived the ordeal and she has been well ever since. She has kept up her part time job with the Royal Asiatic Society and has been active in the school committees. This year she was elected a deacon at the Seoul Union Church. We were saddened by the sudden death of Marjorie's mother last October.

I have continued the work of the IPMO treasurer and am also treasurer of the Taechon Beach Association. I completed the work for the Th.M. degree at the United Graduate School of Theology of Yonsei University despite riotings, tear gas and the dismissal and flights of the professors of Old Testament. I have enjoyed the various activities I have been involved in at the Seoul Union Church - organist for the first part of the year, chairman of the Music Committee and from the autumn sang with the choir. I will also be on the Outreach Committee from this year. I took part in the three-mission retreat in February 1975 and from January 1976 have been doing the daily 10 minute devotional programs, "The Upper Room", in Korean and English over station HLKY. It would be good if the IPMO treasurership were a half time position but that may not yet be possible. At any rate I hope that I will have some opportunity to gain practical experience in different aspects of urban ministry here in Seoul during the remainder of this present term of service.

We give thanks to God for his goodness and look forward to new

avenues of service in 1976 and new experiences of His power and love in our lives and in the lives of those around us here in Korea.

Desmond J. Neil

APPENDIX Q

Personal Report - E. Nicholson

It seems incredible to think that I have already spent a whole year in Korea, but as it is so I will try to put pen to paper and tell you concisely how the Lord has led me through my first year of service in Korea. $7\frac{1}{2}$ of the 12 months were spent in Language study, 2 weeks on Cheju Island, and the remainder at Il Shin.

During each of my 3 terms of Language Study I lived in different homes. First term was at A.C.T.S. with Dorothy Watson which greatly helped in adjusting to Korean life and coping with the culture shock. Second term I had the privilege of living with a Korean family. This was a wonderful experience as they treated me as another daughter, and were so keen to teach me Korean patterns. My last term I moved into Yeonhi Apartments with Daphne Roberts of the Overseas Missionary Fellowship. We live Korean style and having Korean neighbours is good for my Language practice.

The summer was spent at Il Shin working in the Nursery and Out Patients Department, and lecturing to the nurses. Although I faced the frustration of the language barrier it helped me assess the problems I face in the future and what should be my role. I realize that the doctors have had little neonatal training so my prayer is that by teaching and example we can improve the standard of neonatal care in our Hospital, and that the training received while in our hospital will have a wider influence as staff move to other parts of Korea.

I thank God for His care and protection in 1975 and the assurance that He will lead me through 1976.

Beth Nicholson

APPENDIX R

Personal Report - Howe Family

Having begun the year of our Lord 1975 in a little discomfort it is with reticence that the male member of the above said family reports on said year. However the end of the year saw the advent of Christmas come and go with no ill effects so perhaps one can look forward to new and healthier lessons to be learnt instead of those learnt through illhealth; e.g. the meaning of the innocuous sounding command to "lie over on your side facing away from me and draw your knees up."

With a husband having a lengthy holiday in Seoul Joan spent

much of the year being even more in charge of affairs in Ulsan than she normally is. Apart from the worry of not knowing how my health was fairing at the hands of the medical profession and assorted kind friends in Seoul she had the task of coping with visits there to and to and from and keeping house, family and dog functioning in Ulsan. All of which in God's love and strength she coped with manfully (oops, forgot 1975 was woman's year - so that should read 'womanfully').

The children - let's name them - Sherrin, Andrea, Heather and Jernine - continued to grow up (amazing the profound statements parents come up with sometimes, isn't it). Sherrin at 13 (this mth) is as tall as her mother and in the middle of her 1st year in high school. She nearly had to go to KCA and desert us but the teacher here in Ulsan decided he couldn't do without her so set up a special 7th grade for her, so now she's still having to put up with living at home. The girls make up 4/9ths of the whole school and are giving the teacher a bit of what I have to put up with, he being the only male in the establishment. Talk about 1975 being women's year - when wasn't it ever?

Instead of allowing me to peacefully languish in Seoul by myself the rest of the mob decided to whisk me off to the beach (thanks to the kind auspices of the Neils) and languish with me there for a glorious 5 weeks of recuperation - although what they were all recuperating from I've never been able to work out. Lots of fun together towards the end made up for the loss of fellowship we'd shared earlier. One final note on the rest of the family before I get back onto me - our beloved Busta (originally called Buster when we first got her) proved conclusively that she's a female by producing 7 pups in one go. She's not sure that we're convinced however, as she's about to have some more within the next few weeks. Anyone for a puppy?

Back to me!! Three different (but connected) bouts of sickness made me wonder about my call to return to Korea but I seem to have come through it all with a new sense of the love of God and awareness of His hand in all that goes on in one's life. Korea is still where He wants me to be for the moment and it is here that I still have to work out my sonship. I can only say thank you to all those who have loved and cared for me through a difficult time and thank God for the way the fellowship of His given family has supported not only me but Joan and the children also. I am much more aware of Jesus's Lordship over everything than I've ever been and feel that we all should look again at what that term 'Lord' implies. When I see the way He has provided for us at Yangji (for example) I am more convinced than ever that if God wants something done He will see that it is done His way and in His Time and not the way I want it done. Soliciting of money for His work to be done has proven to be all wrong for me and I believe it is wrong for the mission to be doing it, too. If God wants us to be here He will make it possible without us begging for support.

Barry A. Howe

APPENDIX S

Personal Report - R. B. Skerman

(An Anguished Squeak from beneath the Monstrous Regiment of Women - the Personal Report of B. Skerman)

1975 was without any doubt a trying year, one which is best forgotten together with 1974. It began with the usual trials of closing books and financial reports for the previous year except that this time it was much more trying than usual. It was the first time that Mr. Kim had done most of the work by himself and it is very trying to sit by watching people making mistakes without correcting them. The effort was not all together successful and led to quite strained relations on occasions. At the same time Dr. Kim and Mr. Kim were going through the process of learning how to work together. Much Korean Yangban fur did fly and scratches were not confined to one sex only. I tried to keep myself out of it all and let them work out their own relationship but this was difficult too as another feminine group had its own ideas on my responsibility for Mr. Kim's actions. In the long run Mr. Kim, the Korean Administrator and Dr. Kim, the Superintendent have achieved a friendly working relationship in which the female is the dominant partner.

This having been achieved we then had the problem of how did this new partnership get on with the Nusring Superintendent. This involved even more scratching and manoeuvring over an even longer period of time. Once again a more or less friendly arrangement has been arrived at with Dr. Kim as the more or less dominant partner. So as far as working relationships between the dominant people in the hospital are concerned 1975 has been a very interesting if trying year, and a fairly successful one.

Apart from trying to stay neutral, more or less, in these interpersonal and inter-departmental permutations and combinations I have spent most of the year in the even more frustrating job of letting Mr. Kim learn by doing, and tidying up the details of various accounting set ups in the hospital. In particular the introduction of the beginnings of stock system, the listing of major equipment, and the reconciling of apparently irreconcilable accounts. The endless day to day adding up of figures and balancing of columns, and having to do the detailed figure work for tax men, is not good for the temper. This year I hope to teach someone else what to do and so let it effect his/her temper instead.

I have now given up trying to set up systems to cover everything. I think that by and large the Administration is at the stage where it can look after itself. So I hope to start various things and hope that Koreans will see the usefulness of them and follow through with them. There has been some evidence of this happening and some talk of starting work on new problems and koreanising some existing set ups. After almost two months at home I found no great disasters awaiting me on my return. While I was away Koreans had been responsible directly for all expenditure, accounts and general administration with the exception of about two-thirds of the storekeeping.

The year began with the most determined effort ever to marry me off. The sad part of it was that it was started by a male. Mr. Kim presented me with the photograph of a friend of his daughter in Seoul, indicating that if I was willing all was arranged. Having seen my landlady marry two nieces off in a month using this method viz: photograph, introduction and simultaneous discussion of terms in a tea room, one date, and then the end; I was very anxious about how to get out of it all gracefully. In discussing it with various mature female members of the staff, all I got was rejoicings that at last I was to be put into the happiest of all situations. Then the general feeling was if I wasn't sure, I could become a friend of the girl, and then when I return to Australia send for her. In the end the situation was resolved by masterly inaction.

But the defences were weakened and I decided to see what else could be done. This ended up in a dinner with a girl two chaperones, each of the four people involved leaving the hospital at 10 minute intervals to meet in a chinese restaurant, so as to bamboozle the Il Sin Intelligence net work. It is extremely difficult even to talk with two chaperones so the male defences were quickly rebuilt. 'Some men spend their money on women but I prefer books'. The last attack on my marital status occurred on a railway station in Sydney at 10 p.m. at night when an old Greek woman decided she would like to fix me up with something, which happily was easily foiled.

In mid-June I managed a rare distinction in being one of the few males ever to occupy a private ward bed at Il Sin. This involved wearing the patch work quilted dressing gown which I am told is worn by women awaiting delivery, a bolero too which is ideal for breast feeding and beautifully air conditioned for Korean summers, and eating seaweed soup. All of this was very interesting, and the morning after a bearded ajumoni might have been seen sneaking up and down two flights of stairs in order to have a shower. This is probably as near as I will ever get to being finally accepted as one of the 'monstrous regiment'.

Apart from the previously mentioned trials and tribulations I have continued making tenor noises in the Pusanjin Church Choir, and spent one night each week during the year teaching English to dwindling numbers of high and middle school students belonging to the Church Youth Group. For part of the year I also taught a Buddhist nun whose ambition is to be a missionary to the United States. I also managed to get another two levels of the Yonsei Korean course under my belt with the help of one of the doctors.

Travels for the year involved an invitation to a Buddhist Hermitage in Soraksan, and a weekend in a village in Namhae including the joys of singing a duet in a Koryo Church as I managed to prove that I was in capable of preaching a sermon. The leading light in the church was a doctor who had worked in the Australian Mission Hospital in Jinju prior to world war two. The biggest item of travel was spending two months in Australia to see my mother who had had a worrying series of cancer operations over the previous 18 months. She turned out to be much better than I expected but

the time in Australia enabled me to get a more balanced view of what I was doing at Il Sin, and catch up with the great changes, especially in living standards, which have been going on at home. I found it very difficult to talk about Korea as almost nothing that happens here makes very much sense to an Australian.

1976 hopefully will be a better year than the previous two. I think that there should be comparatively little difficulty in the transition to Korean control as the Korean staff appear willing to accept the responsibility of the hospital and have greatly developed their managerial skills over the last year. Helen will be greatly missed. At least one member of my office staff claims to have become a Christian because of Helen. Not because of anything said but from observing the things she does. I doubt if the same could be said of me.

B. Skerman

APPENDIX T

Personal Report - D. Watson

Never does there seem to have been such a busy year with so little variety to report on to the august body before me.

I thank God that an opportunity has been given to me to give almost all my time to the one thing which brings me most happiness, and for which I seem, in contrast to keeping accounts or attending committee meetings, to have some ability, namely, the teaching and performance of music. This is a blessing which, until very recent years, I never thought would be mine.

January, 1975, was a month which afforded enough time to spread thickly over, firstly, acting as music director for a Korean production of "Godspell". This had been translated by Ewha University faculty members, and girls were allotted all the parts. Because this musical was scheduled to be performed in the university's vast auditorium, the cast was increased from the 10 called for by the script to 16, and even so, the whole performance had to be helped by microphones. The finished product was well worth the intensive rehearsing, and made a tremendous impact, both on Ewha students and the general populace, through the four performances. It was reported that numbers of young people began to attend church as a result of having seen this production. The approach to it was that of professionals, but as always seems to happen, the cast became very involved with the personification of Christ, so that all were helped spiritually. The performances were held on Good Friday and Easter Saturday, and by popular demand, more were scheduled at the end of May, but the C.I.A. would not give their permission for further performances, apparently because of what was considered to be the inflammatory verses of some of the songs.

The Music Committee of the Korean Baptist Mission arranged a Church Music Workshop from January 27-29 in Pusan for choir

conductors, members, and other interested people, and a very good group met for study. I was asked to lecture on Voice Production, and Church Music History, which I was pleased to do. The Workshop was well planned. January was also a time for private piano and singing lessons for nine people, eight of them missionaries, or of missionary families. Not all of these continued throughout the whole year, however.

In March, I was officially appointed as the Acting Head of the Church Music Department at Ewha Womans University. As in probably any other avenue of activity, most had to be learned by doing, and there were quite a number of frustrating experiences, but these should help me to do a bit better from now on. I hope so! My teaching load did not seem to be very heavy - nine voice students for private lessons, two hours of choir rehearsals weekly for each of two choirs, and two hours of Sacred Music Literature - so I agreed to also teach four hours weekly - two of choir, and two of Music Appreciation - at the Choo Gye School of Arts. This school was founded only in 1974, and as yet has permission from the Ministry of Education merely to continue as a two-year course. The School is divided into two sections, Art and Music. Instruction is limited to practical training and lectures specifically related to the student's major field. The aim is to produce artists and musicians of superior ability, in contrast to a lot of time-serving which goes on in universities with departments or colleges of art and music, and is supported in principle by many well-known people. It will no doubt take quite a long time for the school to develop as planned. Because it is only in the beginning stages, the calibre of students is very mixed. Many of the students are talented, but with little previous training. Most come from impoverished backgrounds. In general, previous theoretical study in music is limited in the extreme. It seems like a good place to try to make some contribution. The choir, which is a required study for all students except those in the orchestra, improved dramatically in second semester, and sang very creditably at a concert in the Myong Dong Arts Theatre in November. From next year, I expect there to be great development. It has the best potential of any student choir I have heard in Korea. In second semester, I began an "interest group" choir, which we called the Mendelssohn Choir. (All the music studied so far by it has been by Mendelssohn). This small group should also develop very well.

Feeling my own inadequacies as a teacher of singing, which I had had no idea of becoming on returning from the States, I applied to attend a Workshop in Vocal Pedagogy at Westminster Choir College in July. This was indeed most helpful, and my own students, as well as the choirs, benefitted from an increase in confidence, if nothing more. While in Princeton, I also attended a Seminar on Church Music for Ministers and Church Musicians, which was very thought provoking and helpful in many ways. For these two courses, I received a total of 4 post-graduate academic credits. I also had the chance to attend part of a Chancel Opera Workshop, and some sessions of the Robert Shaw Choral Workshop. Other study during

the year included the recorder, which the wife of the Australian Ambassador, Mrs. Joy Holdich, taught to the Dean of the College of Music, the Dean of Academic Affairs, and myself. We hope later to be proficient enough to be able to teach some of our students, especially in the Sacred Music Department, as there is a great revival of interest in it as an instrument for the performance of Baroque music. During the year, I studied by myself, and eventually completed preparations for a vocal recital, which was held in the Arts Theatre, Myong Dong, in Seoul. Although faculty members are not told, in so many words, "You must give a recital", still the message has been received clearly by faculty members at Ewha and other universities alike, that only those who are active in performance or continued research, the fruits of which are shown in writings, will be acceptable as university faculty to the Ministry of Education in the future. No fewer than 10 of the full-time faculty of 26 have given recitals in the past 4 months. Three others are active composers, two gave recitals the previous year, and at least four are known to be planning them for the spring.

The Chancel Opera Workshop stimulated me to work with my English Bible Class of high school students at Yong Nak Church on a rock musical for young people called "It's Cool in the Furnace". It is not a great work, but is fun, and brings the message of God's faithfulness to his faithful people home very clearly to the audience. The students memorized this in English, and after some five weeks of panic-stricken hard work on my part, and eventual full co-operation on their's a very creditable performance was given to an audience of about 2,000, mainly high school students, as the culminating point of a mission to Young People, organised by the High School Department of the church. Some elders had been wary about the performance, but in the end it was considered a great success. I plan to do more in this field as opportunity offers.

An abortive demonstration by Ewha students led to the closure of the university for about 5 weeks during the spring semester. This led to having a very short summer vacation, in order to make up the minimum number of study days required by the government. The school seemed to be very quiet when it was reopened up until the end of the year. Nevertheless, it is difficult to know what is really going on. Some students, at least, are known to be in prison. Others are involved in the current craze for the taking of drugs. Many of the quiet, orderly music students remain completely unchallenged either as musicians or human beings throughout their college days. Apart from the required counselling activities, by virtue of being faculty members, a great deal remains to be done in stimulating the students. In our department we have tried a number of different activities with a view to sharing with students the wide scope of music as it applies specifically to the church, but the results so far are not very encouraging. The students of the Sacred Music Department generally regard themselves as being inferior to others, and this has a tremendous effect upon their attitude to everything else. However, the Department was helped by two successful performances of a programme of music for Thanksgiving, well received by about 5,000 students who heard it,

by two excellent student organ recitals during second semester, and by the institution of a supplementary choir system for the University Church, whereby all students not actively involved in some church work became members of one of two groups who sang for alternate Sunday services, alternating with the Dormitory students' choir. Thus, during second semester, all told I was responsible for five different choirs, plus these other two groups (1st/2nd Years; 3rd/4th Years.)

The year of 1975 also included the usual solo singing for all kinds of school, church and social occasions; some limited choral singing, in the College of Music Alumni Choir in 1st semester, and the Seoul Union Church Choir for Christmas; taking part in a Church Music Seminar in Seoul, arranged by the Korean Baptist Mission; member of the Inter-Presbyterian Retreat Planning Committee; and Cultural Secretary (1) of the College of Music Alumni Association. I preached twice during the year. My main regrets are that I have not had more opportunities to preach and/or work with study groups, and that I have had little association with people who are truly needy in any way.

The rest of my time has been taken up with being hostess of ACTS Guest House, which continues to be of great interest in every respect.

Dorothy Watson



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THE KOREA LOBBY

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Baldwin**

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James Stentzel on Rev. Moon
Leon Howell on the B-1 BOMBER

"The Weaker the Product, the Harder the Sell."

THE KOREA LOBBY

Frank Baldwin

THE HOUSE OF REPRESENTATIVES on June 3, 1976 voted 241 to 159 against an attempt by Rep. Donald M. Fraser and others to reduce military aid to the Republic of Korea (ROK) because of human rights violations by the Park Chung Hee dictatorship. According to one Congressional aide, the Park Government now "has a green light to continue its repressive measures without fear of a reduction in military assistance."

The vote was a bitter defeat for religious and human rights groups that had urged concrete actions to pressure the Park regime on basic democratic rights. And it was a sweet victory for the Korea Lobby, perhaps the longest running open raid on the US treasury since the cold war started. (The ROK has received \$12 billion in economic and military assistance since World War II, and it will get another \$754 million in fiscal years 1976 and 1977 as a result of the House action. The cost of US troops stationed there is, approximately, an additional \$600 million per year.)

The Korea Lobby is a loose coalition of individuals, groups and institutions that promote the Park Government's interests. It presently centers on Ambassador Hahn Pyung Choon and Yung Hwan Kim, the Korean Central Intelligence Agency (KCIA) station chief in the ROK Embassy, and includes key individuals in the US national security bureaucracy, the Congress, the Council on Foreign Relations, a few universities and the media. Members' motives are as mixed as the membership itself: anticommunism, balance of power geopolitics vis-à-vis the Soviet Union, financial stakes in profits from cheap South Korean labor and PL 480 grain sales and credits, psychological gratification, acceptance of bribes and gratuities, and the joys of all-expense-paid junkets to Seoul filled with sexual fun and games.

The major overt forces opposed to limitations on military aid to Seoul in the June vote were: the

Defense and State Departments, the farm bloc, a clique of pro-Park Congresspersons and academics, and a larger Congressional circle that votes conservatively and pro-Administration on national security issues. Putative elements include the banks, which have loaned the ROK about \$2.3 billion, and the oil companies that have an interest in oil explorations off the Korean coast—notably Gulf, which secretly contributed \$4 million to Park Chung Hee in 1967 and 1971.

The Korea Lobby as a power in American politics is a post-World War II phenomenon. It began with the US military occupation and government of southern Korea in 1945 to 1948, was spurred by the formation of the ROK in 1948, and became a fixture in Washington after the Korean War in 1950. For more than a quarter of a century South Korea has watched and wooed Congress with a persuasive brand of mendicant mendacity. Senior Congressional leaders have been voting funds for Seoul their entire political lives.

The Cultivation of Congress

Donald L. Ranard, State Department Country Director for Korea from 1970 to 1974, testified before the House Subcommittee on International Organizations and Movements on March 17, 1976 that:

The KCIA has made it its business to follow Congressional actions on a day-to-day basis to know the status of military and economic assistance legislation; the views of individual Congressmen and influential chairmen regarding stationing of forces, human rights and other issues affecting Korea; their overseas travel; and their election campaigns. Indeed, Korean ambassadors as well as [KCIA] station chiefs are only so popular in the Blue House as they are able to demonstrate an influence with our Congress.

The ROK Embassy assiduously cultivates Congress. Influential Congressional leaders are royally wined and dined. South Korean ambassadors have earned reputations as tireless and imaginative hosts. Former Ambassador Kim Dong Jo (later foreign minister) joined all the right clubs in Washington,

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slapped backs with a flair and gave extraordinary parties attended by patron saints of the China Lobby like Anna Chan Chennault, doyens of the House and Senate and young swingers from Capitol Hill. (Ambassador Kim was also ready to help with the mundane side of lobbying. A former embassy official testified that in the spring of 1973 the ambassador packed \$100 bills into envelopes and went to the Capitol to reward unidentified Congressional supporters.) A younger generation of US-educated South Koreans form a "nongovernmental" auxiliary of hosts and hostesses.

Hundreds of Congresspersons have been invited to Seoul where they received heroes' welcomes, were feted liked princes of the blood and loaded down with honorary degrees and presents. They were taken on tours to the Demilitarized Zone between South and North Korea, to Panmunjom, to the battlefields of the Korean War. Government hosts repeated the same themes: eternal gratitude for US assistance during the Korean War, a plea for continued aid for a "few more years because of the threat from the North," and an earnest appeal for understanding that democratic rights are an impermissible luxury.

ROK VIPs from Seoul visiting Washington have never failed to pay their respects to senior

Congresspersons. "We are your only true friends in Asia," they usually say. During the Viet Nam War when President Lyndon Johnson was unwelcome across the US, the Park Administration turned out vast crowds to greet the leader of the "Free World." In recent years American officials and academics (particularly the latter) discredited by the Viet Nam disaster have found a friendly port in South Korea where their messages of military intervention are still received as revealed truth.

While ROK ambassadors have worked the public social circuit, embassy KCIA operatives have utilized other routes to power. For example, Korea-born Suzi Park Thompson, since 1971 a \$15,000-a-year aide to House Speaker Carl Albert, has a reputation as a "junior grade Perle Mesta." Her forte is intimate dinner parties where eight guests are served Oriental delicacies, and she specializes in annual birthday parties for Congresspersons and their spouses. Her birthday parties for Joseph Addabbo have been major social events. Ms. Thompson has also given large parties costing up to \$1,000, according to her former husband.

An article in the *Washington Post* (Feb. 19, 1976) by Maxine Cheshire provides details of Ms. Thompson's travels and companions. In 1971 she accompanied a



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Contents:

	page
THE KOREA LOBBY / Frank Baldwin	162
SOUTH AFRICA: THE REALITY BEHIND THE RIOTS / Jennifer Davis	168
THE CHURCHES AND ILLITERACY / Sarah Hall Goodwin	170
REV. MOON AND HIS BICENTENNIAL BLITZ / James Stentzel	173
THE B-1 BOMBER / Leon Howell	175

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Congressional delegation to South Korea headed by Speaker Albert. The trip stirred up dust back in Oklahoma when Thompson told reporters that "she was going with Albert to visit her homeland."

In August 1975 Thompson was part of a delegation to Seoul led by Rep. Lester Wolff, for whom she had worked as a secretary before moving to Albert's office. She returned to the ROK two months later with another Congressional delegation, invited by the Park regime to commemorate the Twenty-Fifth Anniversary of the Korean War. On both of the latter trips she was listed as an "interpreter," even though the US Embassy normally provides interpreters for Congressional visitors. (Ms. Thompson also accompanied Rep. Robert L. Leggett on a visit to the Far East in 1973.)

Just another Washington hustle? Not at all. KCIA man Yung Hwan Kim frequently attended Suzi Thompson's parties, and both Leggett and Addabbo have acknowledged that they met Kim through Thompson.

The Federal Bureau of Investigation is now looking into this chain of associations as a result of allegations that Leggett and Addabbo accepted bribes from the Park Government in late 1975. This highly sensitive investigation was personally authorized by Attorney General Edward H. Levi. Both Congressmen have denied any wrongdoing.

Whether Tongsun Park, a young businessman who parlayed suaveness and political influence into quick financial success in Washington, was working primarily for his own interests or the ROK's, or a combination thereof, is still unclear. But he entertained lavishly at fashionable dinner parties attended by Washington's political elite, including then Vice President and Mrs. Ford, Speaker Albert, and Majority Leader Thomas O'Neill Jr.

Park reportedly made a fortune in grain sales and was well placed to make another from business interests in Washington when his star fell with a whoosh of scandal. Col. James W. Howe, husband of Betty Ford's press secretary, Nancy Howe, committed suicide after the couple's acceptance of Park's hospitality on a vacation trip to the Dominican Republic was revealed. It was Park's second fall from grace; he had been implicated earlier in the conviction of

former Congressman Cornelius Gallagher.

The KCIA also went straight to the Nixon White House. According to the *Washington Post*, Chin Hwan Row, a pro-Park national assemblyman and former head of the Korean Residents Association in Washington, in 1974 made a "blanket offer . . . to contribute to anyone in Congress recommended by the Nixon Administration" (Feb. 29, 1976). John E. Nidecker, former special assistant to Nixon, reported the offer to his White House superiors and to the State Department's Korea desk. At about the same time Row also offered money to Rep. Charles E. Wiggins. He told Wiggins, who declined the offer, that a group in South Korea "wanted to assist friendly American Congressmen."

South Korea's New Packaging

In the 1950's and early 1960's South Korea had few problems with Congress or the American public. McCarthyism and the China Lobby rode high. Any discussion of withdrawal from or accommodation to communism in Asia was taboo.

This situation changed abruptly in the late 1960's as the Viet Nam War turned irretrievably sour after the Tet offensive. Hearings in 1970 by the Senate Foreign Relations Committee's Subcommittee on US Security Agreements Abroad revealed that ROK forces in Viet Nam were paid secret bonuses (concealed from Congress by State Department, Pentagon and Park regime collusion). Senator William Fulbright denounced the South Koreans as mercenaries, and Administration officials admitted that Seoul's "support" had a multi-billion dollar price tag, which is still being paid. Revelations that ROK forces had systematically committed some of the most heinous atrocities of that bloody war distressed many Americans.

Financial pressures from the war forced cutbacks in marginal areas. One US infantry division was withdrawn from South Korea in 1970-71, and a reassessment of the commitment to Seoul began. The Nixon visit to China in 1971 and the promise of détente all but erased the strategic value of the ROK as a forward defense area. The times they were a-changing for South Korea.

Park Chung Hee compounded these negative (from his point of view) trends in October 1972 by declaring martial law, suspending the Constitution and dissolving the National Assembly. A new Constitution made him president for life. Electoral politics were at an end, a rubber stamp Assembly was subservient to Park, and the modest civil liberties tolerated before were curtailed. KCIA surveillance spread to the media, the churches and the universities. Peaceful

Summer Schedule

In accordance with our summer schedule we will publish one issue in July and one issue in August. With the September 20 issue we will resume our regular biweekly schedule.

dissent was equated with treason. The Park regime's dizzying descent into rule by draconian emergency decrees and an utterly depraved KCIA was underway.

The present activities and style of South Korea and its lobby reflect the difficult task of convincing post-Viet Nam America to continue support for Park Chung Hee—or any regime in Seoul. To create a pro-Seoul bloc, since there is no large ethnic constituency for South Korea in America, the ROK and its lobby have turned to bribery, prostitutes, corrupt academics and an expensive public relations firm. These traditional methods of influence have been complemented by intelligence operatives with a penchant for secret manipulation and bare-knuckle tactics. (Korean Christian scholars meeting in St. Louis three years ago were warned against making an anti-Park statement; a rally for opposition leader Kim Dae Jung in San Francisco was physically disrupted by KCIA agents; recent testimony before the Fraser subcommittee indicates that the harassment of dissidents continues.)

Mr. Sun Myung Moon and his Unification Church are yet another facet of South Korea's new packaging. The weaker the product, the harder the sell.

The function that Moon and the Unification Church perform in the Korea Lobby is to blend religion and anticommunism into support for Park Chung Hee. As a "religion" the Unification Church is tax exempt and protected from investigation under the First Amendment. Moon has a freedom of action and security not available even to the ROK Embassy or KCIA fronts. He is able to engage in political activities through satellite organizations linked to the Unification Church by interlocking boards of directors, personnel and secret funding.

The Freedom Leadership Foundation (FLF) was established in 1969 by Neil A. Salonen, who is its president; he is also president of the Unification Church in America. Former members have stated that the FLF was formed upon Moon's orders, is entirely financed by the Unification Church and consists almost entirely of church members. The foundation carried out an intensive propaganda campaign in 1969-70 in support of the Viet Nam War and the invasion of Cambodia. And it stuck with Richard Nixon to the day of his resignation. Through its biweekly, *The Rising Tide*, and other publications the FLF churns out a far right alarm. At more than 100 college and university chapters it spreads a gospel of anticommunism, often sponsoring conservative members of Congress as speakers.

The Unification Church itself has an active lobbying effort on Capitol Hill. Activities have included prayer breakfasts, direct appeals to individual members and offers of financial and other support.

The church has even placed one young woman member in Speaker Albert's office.

Further, as reported by Ann Crittenden in *The New York Times* (May 25, 1976), the Unification Church has access to the ROK Embassy's communications system and diplomatic pouch. It can thus transmit funds for political activities and other purposes unhampered by the currency controls required for other mortals. Mr. Moon will be even more efficient when the Diplomats National Bank begins operations in Washington. A list of persons associated with this new bank reads like a Who's Who of the Korea Lobby and the Unification Church; it includes columnist Jack Anderson, the Park regime's long-time favorite media person.

Wooing Academia

Every lobby needs a few savants to provide a semblance of truth and intellectual respectability. The current KCIA blitz to enlist academia began in the spring of 1973. According to Prof. Jai Hyon Lee, who served for three years as the cultural and information attaché of the ROK Embassy until he defected in June 1973, the KCIA initiated a plan of "clandestine operations to mute criticism of Park's totalitarianism." The academic component called for the KCIA "to

Friends of South Korea

HOUSE OF REPRESENTATIVES

Broomfield (R-Mich.)	Findley (R-Ill.)
Derwinski (R-Ill.)	Winn (R-Kans.)
Murphy (D-N.Y.)	Wolff (D-N.Y.)
Wilson (D-Cal.)	Hyde (R-Ill.)
Passman (D-La.)	Martin (R-N.C.)
Zablocki (D-Wisc.)	Addabbo (D-N.Y.)
Albert (D-Okla.)	Leggett (D-Cal.)
Ichord (D-Mo.)	Crane (R-Ill.)
Vander Jagt (R-Mich.)	

SENATE

Thurmond (R-S.C.)

ACADEMIA

Richard Walker, University of South Carolina
 Franz Michael, University of Washington
 Andrew Nahm, Western Michigan University
 Kwang Neun Hahn, Institute for Asian Studies
 Yung C. Kim, George Washington University
 Young Hoon Kang, Research Institute on Korean Affairs
 Herman Kahn, Hudson Institute

organize indirectly, or to finance covertly, scholastic meetings, seminars and symposia for Korean and American professors to rationalize Park's dictatorship or, at least, to curb their criticism." The latter bears special emphasis: to silence the academics was sufficient for KCIA purposes. Alarmed at the intellectual and campus opposition in America to the Viet Nam War, the Park Administration desperately sought to create support for the ROK.

An early example of this game plan was the symposium on "Korea and the Powers in the 1970's," jointly sponsored by the Institute for Asian Studies in Washington and South Korea's Kyung Nam University. The institute, by the way, is a paper organization, a part of the Pan Asian Foundation, which is funded by the South Korean Government. The head of the foundation is Kwang Neun Hahn, who has been identified in Congressional testimony as publisher of a KCIA-funded newspaper in Washington. Kyung Nam University's chief claim to excellence is that its president's brother is the notorious Park Chong Gyu, former chief bodyguard of President Park.

Kyung Nam University sponsored another meeting in Seoul in January 1974, entitled "An International Symposium on Peace and Security in East Asia." The meeting was organized by Prof. Sungjoo Han of Brooklyn College. Not the slightest pretense of scholarly purpose graced the gathering. Prof. Sugwon Kang of Hartwick College observed that "none of the 11 American scholars had anything directly to do with Korean studies and [that] they had been picked merely by virtue of their being either a former professor, present colleague or an associate of one of the organizers."

These counterfeit institutes and conferences oftentimes catch the big fish. The Korean Institute of International Studies (KIIS) held a conference in June 1974 on the lofty theme "Search for Peace: Alternatives to Confrontation in East Asia." Fifteen academics—including six from the US—34 participants from South Korea and an array of dignitaries and foreign ambassadors put on a show so bad that even the controlled ROK press was moved to remark: "... the contents of their papers are either obsolete, i.e., stuff which they may have used in some journals many years ago, or collections of platitudes. One wonders if this is attributable to their hectic schedules." The *Tonga Ilbo* dismissed the conference papers as "stale stories" and deplored the waste of "precious foreign exchange and research funds."

The purpose of these conferences (space does not permit a detailed listing here) was, of course, political influence, not scholarly exchange. Thus the KIIS journal lists an International Advisory Board which includes Roger Hilsman, Herman Kahn, Robert

Scalapino, Zbigniew Brzezinski, A. Doak Barnett and George Beckmann. This learned journal regularly prints President Park Chung Hee's speeches, including a New Year's press conference that ran to 26 pages.

The Council on Foreign Relations (CFR) is hardly an instrument of the KCIA, yet "friends of South Korea" are well placed to defend Seoul's interests. In December 1974 the council formed a "discussion group on the role of the two Koreas in East Asian affairs." A concern that the ROK might not "be able to cope with the changes occurring on the international economic scene" was given as one reason for the discussions. The groups included representatives from the Department of Defense, the CIA, the Agency for International Development, the State Department, investment firms and Eastern universities, as well as critics of the Park regime.

Three of the five discussions were led by pro-Park individuals, including Chong-Sik Lee, University of Pennsylvania, and Robert Scalapino, University of California, anticommunist scholars who championed the Viet Nam War and the ROK expeditionary force's role therein. James Morley of Columbia University, also a Viet Nam hawk and a participant in several of the recent conferences, was chairman of the meetings. No academics sympathetic to North Korea were included.

Can the mistaken men and ideas of Viet Nam be recycled for Korea? Not very likely. Certainly not as long as they are the men who have supped at Park Chung Hee's table for more than a decade. But they can contribute to a climate of opinion among international affairs specialists and the Congress that opposes restrictions on military aid to Seoul. The CFR would never share the platform with Sun Myung Moon at Yankee Stadium, but both have a common interest in good old Yankee Establishment imperialism.

Seoul was fun city for co-opted academics in the summer of 1975. The Park regime had just summarily executed nine dissidents in April on trumped up charges, but the scholars blithely tripped over each other at the freebies. Most of the early so-called conferences involved scholars in the social sciences, the policy-making disciplines.

The humanities made a strong comeback when the Korean National Academy of Sciences held an "International Symposium to Commemorate the Thirtieth Anniversary of Korea's Liberation" in Seoul, August 11-14. The approximately 50 participants, including outstanding academicians from Harvard, Yale, Indiana University, etc., had all their expenses paid to read papers on ... anything! Again, it was the *presence* of the scholars, not their papers, that

was important. One participant sheepishly called the gathering a "buddy, buddy thing" and laughed at its supposed scholarly purposes.

Respectability and Repression

To create an image and "mute the critics" requires a multidimensional approach. The Korean Traders Association (KTA), a 2,000 member business federation with headquarters in Seoul and a New York office, has tried two joint political ventures with the Eastern Establishment.

In April 1975 it retained the public relations firm of Hill and Knowlton in New York to polish the Park regime's tarnished image. The KTA apparently expected that the \$300,000 fee would change the news accounts of events in South Korea. When asked why the contract was not renewed this spring, Mr. Ock Kim, director of the KTA in New York, said that "unfavorable stories are still appearing in *The New York Times*."

The KTA probed again for the soft underbelly of American scruples. According to the official version of events, this initiative began with J. T. Coolidge, a businessman in the ROK who is a Harvard alumnus and fund-raiser for the university's East Asian studies program. Against the background of the Park regime's crackdown on dissent and the Christian churches in 1973-74, Coolidge approached the KTA to donate a chair in Korean studies to Harvard. The timing hardly seemed auspicious. South Korea was hard hit by the 1973 oil crisis, exports slumped due to the international recession, and the ROK was forced to borrow extensively abroad—almost \$4 billion in 1974-75. Foreign indebtedness climbed from \$3.3 billion in 1973 to \$5.9 billion by late 1975.

Nevertheless, the KTA was responsive to the request and agreed in December 1974 to a \$1 million contribution. Was all that money actually to come from the KTA, or was part of it from the Government? An independent audit or investigation is impossible; there is no way to know for sure. Yet the KTA acknowledges its close relationship with the Government, and the KCIA has long manipulated business organizations for its own purposes.

Another fundamental question is why an impoverished nation should be donating \$1 million to one of the world's richest universities. KTA members' profits are a result of the low wages paid to South Korean workers. According to recent ROK official statistics, 81.9 percent of wage earners are below the government-designated poverty line. The ethics of squeezing the poor of South Korea to enhance the image of Park Chung Hee apparently presented no problem at Harvard. (Columbia University's East Asian scholars are facing the same issue. They have requested several million dollars from Seoul for a Korean studies program.)

In the spring of 1975 the KTA raised questions about the political views of persons to be appointed to the Harvard position. They were concerned that "adverse criticism of South Korea not result from the gift." John K. Fairbank, director of Harvard's East

Asian Research Center, reassured the KTA while maintaining the liberal rhetoric of "no strings attached," a posture struck partly to rebut critical articles like this one.

Harvard sources insist that the KTA did not improperly influence faculty decisions on use of the funds. The facts, however, suggest otherwise. The ROK approved the donation, and the first appointments have gone to an unabashed defender of the Park Government and to a graduate student who, despite years of experience in South Korea and being privately critical of the Park regime, has yet to take a public position on the dictatorship. To appoint scholars critical of the Park Government would have betrayed the spirit of the gift and its acceptance—and future donations. Who needs strings when the puppets and the puppeteers both dance to the same tune?

On the most charitable reading the timing of the final negotiations and the presentation of the KTA grant showed an extreme insensitivity on the part of the American scholars. It was on April 9, 1975 that the nine alleged members of the so-called People's Revolutionary Party (PRP, which was a government fabrication) were summarily executed. (The PRP men had been arrested in 1974 as a warning to dissidents that *anyone* might be charged as a Communist agent.) Two foreign missionaries were forced out of South Korea because of their inquiries into the case. The Rev. George Ogle, a United Methodist, was deported in December 1974 when his personal research, undertaken at the request of the prisoners' wives, indicated that the charges were false. In April 1975 Father James Sinott, a Maryknoll priest stationed in South Korea since 1960, was forced out for protesting the killings.

Other missionaries in Seoul led a protest at the US Embassy. Church groups in Japan and America protested. Many journalists—American, Korean, Japanese and British—took real risks to cover the PRP case, the executions and other gross violations of human rights. But through it all Professor John Fairbank and his colleagues assured the KTA that they would not regret their gift to Harvard. According to one faculty member, no one in Asian studies at the university publicly protested the executions. On June 16, 1975 Harvard announced the KTA grant with a press release stating that the money would go toward "enhancing the base for the objective study of Korea."

The Korea Lobby has a mischief-making record worthy of its erstwhile colleagues, the China and Viet Nam lobbies. A minor involvement in 1945 has been

Note

Bishop Helmut Frenz' article "Human Rights: a Christian Viewpoint," which appeared in our June 21 issue, was originally given as the keynote address of the Fourth Annual Politics/Ethics Symposium sponsored by the Lutheran House of Studies in Washington D.C. on May 20.

The photo used on the cover of that issue was taken by Marcelino Montecino at the funeral of Pablo Neruda in Chile.

sanctified into a sacred cow of commitment. Support for the ROK is equated with national security and firmness toward the Soviet Union, powerful cant in an election year when the Congress has unconditionally surrendered on the Pentagon budget. In a mutation of the domino theory South Korea is now described as important to Japan's defense. The Japanese Government (but not the Japanese people) cynically agrees, as it did on Viet Nam, but it wisely refrains from sharing the costs or the risks.

Attempts in Congress to support human rights in the ROK are voted down because of an exaggerated, nearly imaginary, "threat from the North." The basic facts are obfuscated: South Korea has almost two and

a half times the population of the North, and the presence of US atomic weapons precludes any attack, as it has for two decades. Beneath the Korea Lobby's rhetoric of "security" one hears the muted whispers of narrow bureaucratic and private financial interests, not a true national interest.

The other Asian lobbies in the US finally collapsed due to nationalist/communist military victories in China and Viet Nam. Korea is different, not the least in that war is unlikely on the peninsula. That puts the job of countering the pro-Park Chung Hee lobby where it belongs—on the agenda of all groups and individuals in the US concerned with human rights and more sensible military and foreign policies. □

SOUTH AFRICA:

The Reality Behind the Riots

Jennifer Davis

ON JUNE 16 South African police fired into a peaceful demonstration by protesting students in Soweto—the totally segregated black area 14 miles outside Johannesburg. During the following week violent confrontations shook many of the ghettos in the Witwatersrand triangle, which encloses the largest single concentration of industries and coal and gold mining in South Africa. Violence flared also in distant country areas, involving students in at least three widely separated Bantustans, as the reservations (reserves) assigned to Africans are called. The official death toll was 170, 2 white, 168 black. Africans on the scene reported 1,000 killed and many more wounded, beaten and arrested.

The immediate spark that fired the current explosions was black student opposition to the use of Afrikaans in the teaching of history and mathematics. Afrikaans, the language of the ruling white Nationalist Party, is identified as the language of the oppressor, and the Government has always had great difficulty in forcing Africans to accept it. But using it in the schools is only a symbol of the whole system of "Bantu education," which has been a focus of black resistance ever since its introduction in 1953.

The purpose of Bantu education, which essentially establishes a separate educational system for blacks, was described quite openly by Hendrik Verwoerd, the predecessor of current Prime Minister Johannes Vorster: "... education should stand with both feet in the reserves and have its roots in the spirit and being of Bantu society. ... There is no place for him [the African] in the European community above the level

of certain forms of labor." The Africans fought its imposition bitterly, dubbing it "education for slavery." There were school boycotts and parent protests; hundreds of teachers were thrown out of jobs for joining in the fight against it.

In turn Bantu education is only one element in the complex apartheid system that has been constructed to produce white privilege at the cost of black dispossession.

Press reports have consistently referred to the June events as riots led by "isotsis"—young hooligans—with the implication that they are simply isolated eruptions of mindless, directionless violence. It would be more accurate to see them as part of a new phase in the African struggle for liberation, a period of increasing militancy and resistance after a long lull. There has been African resistance to white conquest and appropriation of wealth and power since the beginning of colonization 300 years ago. The brutal repression of the post-Sharpeville 1960's, the banning of black political organization, and the arrest and/or exile of black leaders slowed the process; now it is growing again and with rapidly increasing momentum.

This thrust has been stimulated by a coalescence of forces, including the victory against colonialism of the people of Angola and Mozambique, the coming of age of a new generation able to pick up the political leadership inside South Africa, and the increasing tensions bred by the contradiction between simultaneous industrialization and economic growth and intensified "retribalization" and oppression.

There have been many signs of the new move towards active struggle—a dramatic wave of strikes among African workers, the formation of a black student organization (SASO) firmly dedicated to bringing about radical political change, and a growing number of political trials of so-called terrorists.

JENNIFER DAVIS is a South African economist serving as research director for the American Committee on Africa. She recently took part in a discussion of recent events in South Africa on "The Robert MacNeil Report."

Dec. 28, '76

Dear Sam and Eileen,

We'll catch you up on a little of the news from here--although it doesn't change all that much. The first extreme cold has hit for the last two days-----brrrrr. We've been spoiled with a mild December. However, not enough snow to interfere with tennis, and the court below the house is full most of the time. (Coldest Dec. 28th in 49 years today!)

The Int. Med. and ENT chiefs have left for Guam. The dentist has left for private practice. We heard for a while that the Anes. Chief was also going to Guam, but we don't hear that any more, so don't know. He's Dr. Kang's brother-in-law, as you may know. The Urologist will stay for a while to see if things improve or not.

There are movements afoot now that we hope means the Lord is starting to work some things out--although there are some compromise items in it that Howard is watching like a hawk. I think you know that twice now Dr. Lee San Geun has persuaded Howard and other board members that "if you just do this that we think is important now, we will promise to work on what you want later" because "we can't solve all of the problems today". Each time he has failed to deliver on his promises. We are beginning to realize that actually in his position, he can't even try to, because Dr. Kang is one of his elders, and he is too indebted to either Kim Chi Young or Chung Hwang Tahk.

The one good thing is that for some reason or other now (Presbytery pressure??--it might be) they also want the court cases called off. That is wonderful, and we hope it goes through, as such things have been so bad, and so uncalled for, as well as a disgrace to the church here.

Their solution which they proffer is to "use Presbytery's influence" to call off the court cases if Howard will agree to have Sam Kim dismissed. And they are dangling an unbelievable bribe in front of Sam to get him to accept this happily. In many ways Howard is tempted to tell him to go ahead and take it. However, it isn't right for them to be giving away huge amounts of hospital property this way, and furthermore, it would open up a horrible can of worms for the future for anyone else who didn't want to leave (Kim Moksa and Dr. Kang, esp.). Howard is holding out for the deal to be that Kim Moksa and Dr. Kang have to go at the same time. If they don't, it will strengthen everything that the doctors object to so violently, and leave them in a much stronger position than they have right now. Howard has offered to resign too, if Dr. Chung will. As a matter of fact, the plain truth is that Dr. Chung is never going to be the supt.. He HAS to use someone else because he just doesn't know how to run a big hospital. All of the doctors agree on this, as of course, Howard does too. So that's where things stand at present.

Howard made such good progress with his back the first week he stayed in bed that he was encouraged, and only sorry he hadn't gone to bed two months earlier. The last week or ten days, though, he feels he hasn't made any progress at all, and this is discouraging to him. Don Kim told him to stay down until next Saturday, when he will try to come and see him again. Except for the pain he is in, the bed rest ought to be good for him. However, it is taking away his appetite too, which is not so good as if he would eat heartily.

You probably have heard that Van Lierops will be leaving after Annual Meeting. The Mission grows smaller, it seems.

How wonderful about your Queen Mary trip! We hear that Holts are in straits over getting escorts to Europe, and had toyed with the idea of trying to go that way if we got off before your sojourn in England is over. It's impossible to guess at this point, though, whether things will have quieted down enough here for us to leave before then or not. Howard thinks we will be in the States for the summer, but I wonder whether he will be able to leave before the June board meeting???? We had asked Tom Jackson to see if he could save the last two weeks of August for us in your cabin, and he said he would. We appreciate the thoughtfulness SO MUCH, and will be sure to let him know early if it appears we will not be here. Lots of folks were looking for a place to stay last summer the middle of August, and all things being equal, I imagine they will be next year, too.

Howard was home (he's not really enough) when a phone call came from the kids. I think he was there, even tho' his knee is bothering him & he can't ski. We were glad to hear of love. Lots of love. Well.

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IN BRIEF Airport row over flight delays

Furious holidaymakers were involved in scenes at Heathrow airport today after a series of mishaps had delayed their flight to Spain for more than 24 hours.

Many of the 200 passengers, who spent the night in hotels in Kensington, were today demanding their money back and complained at how they had been treated. Said one passenger: "This is my first flight abroad and it will be my last."

Killers sought

Police were today hunting for two youths who shot dead a 33-year-old man as he answered his door in the Waterside area of London-derry last night.

Body found

Police have appealed for help in identifying the body of a murdered young man found hidden in bracken on Chorleywood Common, Hertfordshire, yesterday by a couple walking their dog.

Dosser may have started blaze at college

POLICE START CITY ARSON PROBE

Staff and students were evacuated on Saturday night from Westminster and Cheshunt Colleges in Maddingley Road, Cambridge, when fire broke out in the basement.

Police suspect the fire may have been started by a dosser sleeping rough.

The blaze was confined to the storeroom adjoining the college kitchens. At one point it threatened to spread to nearby staff accommodation.

Staff and students, some of whom had just returned



Firemen damp down outbuildings at the college.

29237614.

Jobs

**NKOMO
UPSETS**

Teenage athlete found

help in identifying the body of a murdered young man found hidden in bracken on Chorleywood Common, Hertfordshire, yesterday, by a couple walking their dog.

Train speeds in

Britain's super-train went into service today — and completed its journey 125 minutes early. The 125 m.p.h. train took just 92 minutes to get from Paddington to Bristol.

TODAY'S NEWS

Cambridge's round-the-world sailor, Shane Acton, is claiming that his yacht "Super Shrimp" has travelled further around the world than any other vessel of the same size. He supports his claim in an article on Page 9.

Why do the same 17 South Cambridgeshire villages always have to keep their refuse an extra week when a public holiday falls on a Monday? Square Deal investigates on Page 15.

Christopher South continues his inquiries into the very odd case of granny's stolen corpse in Look South on Page 9. He also opens new dossiers on the cases of the cat-bone curry and the tippy tripper.

★ ★ ★	TV, Radio	
★	Tonight's Choice	2
★	News	3, 7, 10, 11
★	Weddings	4, 5
★	Reader's Letters	8
★	Look South	
★	What's On	9
★	Flying Camera	12
★	Business News	13
★	Classified Extra	13, 14
★	Square Deal	15
★	Crossword	18
★	Racing	18, 19, 20
★	Sport	18, 19, 20

TOMORROW

Proposals for re-organising education for 16 to 19-year-olds in the Cambridge area could drastically alter the present balance between sixth form and further education places. In all the controversy over the issue the voice of the students themselves has scarcely been heard. In tomorrow's "News" we ask young students at both sixth form colleges and the "Tech" why they chose the place they did.

the college kitchens. At one point it threatened to spread to nearby staff accommodation.

Staff and students, some of whom had just returned for the Michaelmas Term, were evacuated.

But Cambridge firemen managed to bring the blaze under control and confined damage to the storeroom and its contents.

The fire started at about 11.30 p.m. Smoke was spotted by customers who were leaving the nearby Rose and Crown public house in Pound Hill. At the same time the fire was seen by staff living at the college.

INQUIRIES

Cambridge firemen, with three appliances took three-quarters-of-an-hour to extinguish the fire.

Four firemen, wearing breathing apparatus, entered the smoke-filled building to check that it was empty. Damage was confined to carpets, chairs and other property stored in the building. No cost has yet been placed on the damage.

The Cambridge divisional CID commander, Det. Supt. Keith Hookham, said today: "We think the fire was started deliberately. It could have been a dossier trying to keep warm. We are treating it as arson and inquiries are continuing. We are awaiting a detailed fire report."

Recovery in fixed interest turnover

A big recovery in turnover for Government stocks and other fixed interest securities on the Stock Exchange was disclosed today.

Sparked by the success of the Government's long-dated £600 million loan that carried a record-breaking interest rate, the latest figures show business in September was the highest since May this year.

The total value of all deals in fixed interest securities last month worked out at £6,420,324,000. This represents a recovery of more than £1,800 million on the August figure £4,556,318,000 which had been the lowest monthly total seen since September 1975.

● The Financial Times index was up 5.8 at 1 p.m. to 323.3—PA.

Jobs survey forecasts Christmas boom

Britain's Christmas seasonal industries appear to be expecting a boom festive period for consumer spending despite the economic plight, says a quarterly survey of employment prospects.

The survey, prepared by Manpower, a jobs service organisation, says that more than one in five employers (21.8 per cent) expects to take on staff in the main winter seasonal sectors — department stores, distributive trades, food manufacture, brewing and distilling and soft drink production.

Things look brighter than a year ago when the comparative percentage was 12.9 per cent, says Manpower.

It refers to a second boost today for the Government's efforts to encourage confidence in sterling. A Confederation of British Industries survey gives qualified hope that the economic recovery will gather pace gain later this year with a drop in unemployment.

The Manpower survey for the last three months of this year says that more employers than last autumn say they will increase their workforce (17.8 per cent with 11.7 per cent) and fewer plan to cut back (8.1 per cent with 12.7 per cent).

Gloomiest picture is in local government and public building, hit by the public spending curbs.

The Confederation of British Industries' quarterly regional economic report, issued today, says that an increase in industrial activity in the South-Eastern region in the past three months has been followed by some supply difficulties.

Shortages of special steels, aluminium, machine tools and skilled labour are cited. But there are signs manufacturing industry is beginning to take on labour, the report states.—PA.

Firemen damp down outbuildings at the college.

NKOMO UPSETS RHODESIA PEACE PLAN

Black leader Joshua Nkomo today torpedoed hopes for the early success of Anglo-American peace plans for Rhodesia.

"There is no such thing as the Pretoria Agreement now," he said in Salisbury.

He told correspondents that African heads of State and Rhodesian Black Nationalist leaders have rejected the US Secretary of State Dr Henry Kissinger's proposals—accepted by the Rhodesian government—for an interim government to lead the country to black rule by September 1978.

Bishop Abel Juzorewa, leader of Mr Nkomo's rival ANC external wing, yesterday announced his opposition to aspects of the proposals.

Both Mr Nkomo and Bishop Muzorewa have also objected to the two-year timetable to majority rule.—AP.

Teenage athlete found unconscious



Deborah Woollard — found lying on heath-land by mother.

A 15-year-old girl, Deborah Woollard, who vanished on a cross-country run was found unconscious, two hours later after a full-scale hunt. Full story—page 10.

Wedged coffin probe ordered

An inquiry has been launched by Cambridge City Council to discover why a coffin became wedged in a grave during a funeral at a city cemetery.

The incident happened towards the end of the ceremony when the coffin was being lowered into the grave.

It wedged halfway down the shaft and then tilted and became stuck as bearers tried to lower it further.

Relatives then tried to dig the coffin free and gravediggers were called to widen the shaft.

The funeral eventually finished two hours after it started.

Said a mourner: "Everyone was distressed. The gravediggers even arrived smoking and dropped ash on to the coffin."

● Full report — page 11.

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